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THE DAINTY CROCUS HERALDS THE COMING OF SPRING IN SWITZERLAND

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HUGH S. MAGILL, *General Secretary*

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Editorial

This Number of the Journal

T this Eastertide what thoughts will fill the minds of men in those lands which are called Christian? Will they be the same as they were last year, and ear before, and for unending years before that? hat the answer is for the man on the street, this issue e *Journal* does not reveal. But it does suggest what leaders in religion are thinking, and it is not at all ge that there is a common note running throughout ral of their articles. It requires no prophet to under- l why they speak as they do concerning some of the lens which weigh down upon the world of today. It oves Christian educators to ask themselves the ques- —when they have read the articles through—Just how h am *I* doing to heal these ills of which so much is , and so strongly? In what ways does the piece that I do meet these living issues? Just what will er mean to *me in what I do to make it mean more to rs?* Aye, there is the heart of the whole matter. *t will I do?*

A Bit of Stray Beauty

HE cover picture this month is one of those pieces of beauty that are thrown out into the world and then seem to get lost. Each of them becomes de- ed from the name of the artist, the name of the er, and even any authentic title or interpretation by ch someone has explained what the bit of beauty was nded to portray. It makes its way purely by its own r merit. Its only power resides in itself. It speaks y through its own lips and with its own form, and he has ears to hear can hear.

n our cover picture we have found such a bit of stray uty. We send it to our readers in the exact form in ch it came to us. We know not even if its title is uine. We refrain from attempting to interpret it, be- ing that the insight and experience of the reader will n for himself a more impressive interpretation than would be able to give. It should be pointed out only this picture is the last of a series of three cover ures used to portray the ideals of world peace in nection with the World Disarmament Conference ch opened in Geneva on February 2.

What is a Newspaper?

VE live and work in a large city that is in many ways ably served by its newspapers. One has to read them only casually to know that the scores he leading athletic teams are accurately given; that standing of all the horses on the leading race tracks ade available; and that the latest prices bid and asked stocks and bonds will be found in the proper place. uring recent months a significant campaign in the rest of the dry cause has been going on all over the United States. In one month, for example, three teams of speakers have provided three-day meetings in succession in twenty-two leading cities in a certain section of the country. Each month, beginning with early fall, that same sort of campaign has been going forward. By next spring all the leading cities of the nation will have been reached. In every city large mass meetings have been held; luncheon conferences have been provided; committees have been formed; and a movement left behind by which thousands of people have been enlisted in the dry cause.

Day after tomorrow the conference scheduled for our own city opens. To date we have seen no reference to it in the newspapers. Our prophecy is that there will be no reference to it whatever until the meetings are over; then, in a few paragraphs on an inside page, an inadequate, misleading, and belittling report will appear.

On that basis can such a community claim that it has *news*papers? Or are the valuable printed sheets that claim that name largely devices by which the total news items of the day are so selected, winnowed, played up, and described that the propaganda purposes of the editor can be most effectively served?

If this is the case in any number of cities, what is the significance of this fact to Christian people and, above everyone else, to Christian educators? In what ways and to what ends do our newspapers educate our church boys and girls?

The answers to such questions come closer to the teacher of religion than he perhaps thinks.

"The Traditions of This Family"

A CERTAIN girl of fourteen years has been slowly but happily adjusting herself to another girl, a year and a half younger, who is living in her home for the winter. Naturally the younger girl, coming in from the outside, usually looks up to the older one in the home and is guided to a large degree by her advice and suggestions. When the two are left alone the natural adjustment seems to be for the older one to take the responsibility and whenever decisions or even precise directions as to the conduct of the younger girl are needed, to give them.

One evening as the two were getting ready for bed, the younger child took the notion to go down stairs and eat some candy that both knew was in the kitchen. The older one advised against it; the younger one still insisted on going. The older brought into effect the point that "mother would not approve because she does not like us to eat candy before we go to bed"; a bit of incipient rebellion within the younger girl led her still to insist that she was going, and so she was about to start. It is a tribute to the way in which the older child had always been guided by reason rather than by force that, even in this desperate situation when all other devices failed, she did not think of standing in the other girl's path. In dis-

cussing the matter with her mother later, she said, "I just could not think of the traditions of this family being violated by a thing like that, so I told her that if she went she would be going against the traditions of this home."

The girl did not go. When all other appeals had failed, the traditions of the family conquered. In order to make the record complete, it should be said that in the description of the incident to the mother, at which, of course, both children were present, the younger broke in with "Say, Aunt ----, what is a tradition?"

This home had somehow made wise use of one of the deep laws in the growth of character. A tradition—using tradition in its best sense—had been built up. The tradition that candy was not eaten before one goes to bed had become so deeply engraved into a fourteen-year-old girl that she became desperate in the thought of it being violated. In this sort of tradition lie many of the roots of stalwart and stable Christian character.

A church school establishes certain traditions that affect conduct during the worship service, the spirit of giving, the daily conduct of its members, and so on. A Sunday school class establishes traditions for good or ill by which the members say to themselves that members of our class do not do thus and so, or they do act in this way or in that way. Or it may be that the tradition is that what the class stands for does not really matter to the individuals who make up the group.

Long ago the Great Teacher and a group of young men, no larger than the average Sunday school class, built up their traditions. One of that number hanged himself because he had violated those traditions. Another of the number, strong though he was, wept because in the early morning he had denied his Master and so violated the traditions of his group. Within a few years the traditions and spirit of that "class," under the control of the personality of their living leader, had laid foundations that changed the world.

Loyalty to Christ

Grace Noll Crowell

To Him who is closer to me than life or breath—
Closer than any friend I ever knew,
I would be loyal, so that life or death
Shall not find me untrue.

How *could* I fail Him—how could I hurt and grieve Him,
He who has loved me long and tenderly?
How could I follow down strange paths and leave Him,
Who never has left me?

I would pay Him homage—I would be saying
Words He has taught me—words He would have me say;
Out of an olden book I would be praying
The prayer He would have me pray.

Oh, I would serve Him—these my sisters and brothers
Are hungry and cold—Lord, prove my loyalty,
And grant that in ministering to these others,
I minister to Thee.

The Foundation of Hope

A SENSE of expectancy, not unmixed with doubt and fear, that had silenced the tongues and quickened the steps of the three women who hurried through the hushed and shadowy streets of slumbering Jerusalem, sent their thoughts racing along before them. The first faint streaks of dawn were climbing upward in the eastern sky as they passed through the gates of the city where, amid the barking of dogs and the chattering of alien tongues, a dusty caravan from Bagdad waited for the Roman centurion's permission to pass through the guarded portals and distribute its treasures of silks and precious gems to the city's shops and bazaars.

But out on the open road the scene was calm and peaceful. A lark, wheeling in the air, "climbed his silver ladder of song," and as far as the eye could see the green-clad hills swept onward to the jagged line of mountains which form the background of Palestine. A water vendor, with empty goat-skin bottles, flung across his shoulders, plodded drowsily toward the well beyond the city, while the distant tinkle of a sheep bell indicated that some shepherd was already astir with his flock. A cool morning breeze brought the delicate fragrance of olive blossoms and the aromatic odors of an Asiatic spring to the senses of the three women, and in doing so, lifted the ban of silence that lay upon their lips.

"I remember," said Mary, the mother of Jesus, giving voice to her sorrowing thoughts, "he was but twelve when he strayed away from us in Jerusalem and we found him after a day's search in the temple, talking to the doctors. I said, 'Son, why has thou thus dealt with us?' and his reply, I shall never forget it: 'Wist ye not that I must be about my Father's business?'"

They had turned now from the road that went on to Golgotha and had cut through an olive orchard where the first shimmer of green was beginning to show upon the branches of the trees and from whence a path led directly to the tomb in which Joseph of Arimathea and Nicodemus had placed the body of Jesus. It was Mary Magdalene who, after a silence, spoke the underlying thought of them all: "Can it be that we have misunderstood Him? That, after all, death is the end of life and that the teachings that have given so many of us the courage to try again have perished in the grave with the Master?"

It was a question of greater significance than even the sorrowing Mary Magdalene had sensed. It was a question upon which hung the destiny of an entire world, a question that was triumphantly answered that first Easter morning when the women, finding the tomb empty, turned about sorrowfully to be met by the risen Christ whose words, "Go to my brethren and say unto them, I ascend unto my Father, and your Father; unto my God and your God," sounded the death knell of the old "eye-for-an-eye and tooth-for-a-tooth" philosophy of the ancient world, for they gave the stamp of authenticity to the golden rule and established forever in the hearts and minds of mankind the reassuring message of the Sermon on the Mount.

Construe as you will the story of the first Easter morning, the fact remains that it has moulded the lives of individuals and guided the destiny of nations. It has quickened the pens of the Miltons and Bunyans of literature; it has given to art such treasures as Raphael's

stine Madonna" and Murillo's "Holy Family"; it has plied the theme for such masterpieces as Handel's Messiah" and Bach's "Passion," and it has touched and nobled every phase of human life.

The story of the life, crucifixion, and resurrection of rist has been written into the hearts of all mankind, d it will continue to live and to bear fruit long after are gone, for it is the crux of our religion and our pe of immortal life.

The important question is, what will this Eastertide ean to our own personal lives? We are dead to so ich that is alive and beautiful in life. Will we become ve to these great life-giving forces? As the seed lies rmant through the winter to come to life in the spring, ay we, too, take on new life, warmed and nourished by e love of God and the ever abiding presence of Christ sus!

May the death-dealing forces in our civilization such war, industrial autocracy, race hatred, social slavery, lfishness, and misunderstanding be forces buried with the bris of forgotten memories, and in their places come ve, brotherhood, and understanding!

Are You a Christian?

ARE you a Christian? is a question which might be answered by many people in the affirmative while they attach to the answer meanings quite far removed from one another. To some, it means primarily e acceptance of certain doctrines; to others, a definite ystical experience; to others, the observance of certain craments, religious practices, rituals; and yet to others means primarily living by certain principles which represent to them the concrete meaning of the teachings and xample of Jesus.

The word "Christian" has become so identified with the rganization, the forms, the traditions, the outward expression of a movement that there is danger of its losing s fundamental meaning. But when the question is asked, Are you loyal to Jesus Christ?" it becomes at once more ersonal, more searching, more challenging, and, perhaps, ore disturbing. It is impossible to give a careless answer hen the question is worded in this fashion.

Probably all of us who read this editorial have prayed undreds, even thousands of times the prayer, "Thy Kingom come, thy will be done on earth." We should likely esent any implication that we are not sincere in making is petition, that we are merely repeating pious phrases hile our hearts are afar off. And yet, would the implication be far from representing the true situation? If, ith whole-hearted devotion, millions of Christians around he world and through the centuries had prayed this rayer, is it likely that industrial oppression, economic injustice, wars and rumors of war should still cover the arth with gloom and blight the lives of little children before they have begun to grow? Jesus summed it up with elling force: "Why call ye me, Lord, Lord, and do not he things which I say?"

Loyalty to Jesus Christ, then, means a sincere dedication of one's self to those ideals of brotherhood, to the ealization of a society based upon love for which he tood. But this is so vast an undertaking that the individual is likely to feel overwhelmed and to wonder if his ittle contribution ever can count. Naturally, the majority f men will never be leaders in great causes. But they can be identified with them. If they cannot bring five talents, they can bring two or one, and their lives will thereby become significant.

But it is not only in the great causes that the ideals of Jesus need to find realization. In the everyday life of the world men are weary, lonely, sinful, sad. They need courage, friendship, hope, comfort. In his personal relations with those whom he touched Jesus met these needs of his fellows. His heart responded to them as individual persons and they felt his interest and his love.

One who would be loyal to Jesus will carry on this ministry. Not too busy with affairs which seem important to share the joy of a little child in an opening bud; not too busy laying up treasures on earth to enrich the life of a discouraged friend with fresh evidence of his own worth; not too engrossed in personal pleasure to remember the favorite flower of a neighbor; not too apprehensive of his own security to share in meeting the financial demands of an adequate program of child welfare in the community; not too wrapped up in the effort to reach a future heaven for himself to contribute to the bringing of happiness for others in the world today—thus will the loyal disciple today share the purpose of Jesus.

But this is not all. Loyalty to Jesus Christ means also embracing his faith—faith in the ultimate triumph of right over wrong, faith in the possibilities in mankind, faith in God and his goodness and wisdom. One who has such a faith will not be overwhelmed by gloom when times are hard and suffering is wide-spread. He will keep his courage as he works because it is rooted, not in a superficial optimism, but in a fundamental conviction that God is in the world, making for righteousness. He will share the confidence of Jesus, "I am not alone, because the Father is with me." He will not be resigned to evil because he knows that God is working to overcome evil. In this faith he will labor and endure and rejoice.

Perhaps it is here more than at any other point that loyalty to Jesus Christ is being tested today? Willingness to share with others to meet their physical distress seems to be growing; but a dynamic, glowing faith that a man *can* be saved from evil habits and attitudes, that fullness of life *can* be achieved by burdened and distressed human beings, that a just economic order *can* and *will* be built—such a faith is difficult to maintain. Loyalty to Jesus Christ means this attitude of faith in his power to redeem mankind just as really as it means a type of conduct toward one's fellows which is in harmony with his teachings and example.

This type of loyalty cannot grow in the midst of hurry and impatience and a crowded schedule. It will grow when one takes time to achieve a sense of personal fellowship with Jesus. Appreciation of his glorious life, a sense of oneness with him in purpose will lift everyday life from the plane of monotonous, meaningless repetition of acts necessary for survival in the present society on to a plane of challenging and rewarding adventure into the society that is to be, the Kingdom of God on earth. In such an adventure, one can achieve far beyond one's expected capacity because there is fellowship with Jesus which brings confidence, courage, joy, and hope.

To develop this loyalty to Jesus Christ, loyalty which finds expression in an abiding faith and in consecrated effort to re-make human society in accordance with his principles, is the objective which lies at the heart of a program of Christian education.

The Significance of the Risen Christ

By ALBERT W. PALMER

President of The Chicago Theological Seminary.

THE heart of our Christian faith about the resurrection is a profound conviction that the spirit of Jesus is not dead or confined in any kind of tomb but is an ever-present dynamic force in the lives of men—the living Christ to whom our loyalty goes forth and in spiritual communion with whom men and women of the mystic way face the issues of life and the challenge of the world's cynicism and despair.

Please note that it is the spirit of Jesus and not his physical body which is central in the resurrection faith of all great mystics from St. Paul's day down to ours. Just what happened to the body of Jesus is apparently an insoluble mystery. Certainly it was not restored to the normal everyday routine of life as was that of Jairus' daughter or of Lazarus. It never reappeared to Pilate or Caiaphas or the multitude who crucified him. For them he was dead—disposed of—finished.

But, to those who loved him, Jesus did come back as a radiant and stimulating presence in the unexpected ways suggested by these hauntingly beautiful resurrection narratives. Out of these experiences was born the conviction of early Christianity that Jesus was not dead but was alive again forevermore and, in the light of that conviction, his followers went forth to give their lives to obey him and to carry his gospel to the world. Death had not broken the bonds of their love and loyalty. In their Eastern faith he still walked beside them on the Emmaus road, called to them in their fishing boats beside the sea, and added the spiritual glow of his blessing as they gathered around the table in the upper room.

Now this sense of personal loyalty to a living Chri has been a continuing force in the lives of many spirituall sensitive men down through the centuries. "That I ma know him and the power of his resurrection," is not th cry of St. Paul alone but the yearning of a Christ-myst cism which reappears in a St. Francis, a St. Bernard, a Alfred Tennyson, a D. L. Moody, a Studdert-Kennedy, Stanley Jones, and many a humble and obscure saintl soul.

A group of men were discussing recently: Should w exalt Jesus or the principles for which he stood? Shoul we love Jesus or love God through Jesus? But is this real dilemma? Isn't the answer, as so many other fals dilemmas in life: Not "either or," but "both"!

No thorough-going, intelligent love of Jesus which rise above mere sentimentality can fail to eventuate in love fo God. As some one has recently observed, "Jesus said t men, 'Ye believe in God, believe also in me,' but for us th saying is just reversed and, in this modern world, th logic runs, 'Ye believe in Jesus, therefore believe als in the God who created Jesus and of whose universe h is the finest flower'!"

One great abiding strength of the Christian religion i that it is so concrete—its meaning is embodied in a pe sonality. To accept and love and honor Jesus is to com mit oneself inevitably at the same time to certain con victions about God—that God is not less than Jesus—no less just, less kind, less sensitive, less gracious, less true

But it is not only to God that a personal devotion t Jesus commits us. It binds us just as completely an

CLEMENTZ

Courtesy, International Art Publishing Co.

LOYALTY TO CHRIST BINDS US TO THE SERVICE OF OUR FELLOW-MEN

evocably to the service of our fellow men. A Christian mit seems a contradiction in terms. No one who has lly read the gospels can ever wish to withdraw himself m life—rather he must plunge in and precisely where man life is at its thickest, busiest, neediest, feel that he closest to his Lord. What was it the poet saw in Lon-n?

> And lo, Christ walking on the water
> Not of Gennesaret, but Thames!

Now a man may plunge into life today in obedience the principles of Jesus and they will take him far. ey will make him build up some things and tear down ers. They will set a scale of values quite different from ny currently accepted standards. Personally I do not how a man loyal to the principles of Jesus can fail throw the whole strength of his life into the movement abolish war. How startling is that verse in the gospels: nd the soldiers plaited for him a crown of thorns!" e military approach and ruthless solution to world oblems is always doing that. You cannot preserve the atitudes in poison gas or uphold the golden rule with yonets. To create a new world attitude toward war nilar to that which the nineteenth century achieved to-rd slavery would seem to be a basic task of Christian valty.

It ought not to take a world depression to make a ristian world-conscious; nor merely a fear of riots to ouse a truly Christ-like soul to deep concern as to what e stress of unemployment or bitterness born of economic justice or social neglect may do to warp life attitudes d destroy the inner spiritual values of men who, given decent fighting chance to live, might have lived glori-sly.

A man loyal to the principles of Jesus will feel a curi-s sense of incongruity as he faces the grim realities d sometimes tragic consequences of racial prejudice and resulting injustice and discrimination. Shall he re-ice he is not a Negro or barred by any social barrier he registers at a good hotel? And, if he rides along the ghway in his automobile, will it comfort him to re-ember that, in case of serious accident, he and his will welcome at any hospital, received without question and nderly cared for until health and strength return? Not his black brother in many cases.

If to be loyal to Christ means to be loyal to the spirit the parable of the lost sheep and the good shepherd, e laborers in the market place, and the wounded man the Jericho road, then it must rouse a profound dis-ntent with things as they are.

But isn't this social conscience, motivated by the prin-ples of Jesus, precisely the thing that will save our rist-mysticism from becoming a mere "pious irrele-ncy?" Reinhold Niebuhr says that one peril of mystic-n is that "we may find it so much easier to build a autiful cathedral than a beautiful civilization that we ay be content just to build the cathedral!" To make rist an object of mystic adoration lifted above the world d apart from its living issues, to find peace and in-rd rapture through belief in his living presence alone, ight be only to build a very individual and exclusive, ough beautiful, cathedral. But to find in reverence for rist also an imperative to go forth and permeate the rld with his ideals—that is to build a beautiful civili-tion. And, after all, the risen Christ told Paul he must rn what things he was to *do*—and *suffer!*

THE WHITE HOUSE
WASHINGTON

January 30, 1932

My dear Mr. Magill:

Please present to those attending the annual meeting of the International Council of Religious Education my most cordial greetings. The organizations which they represent are a potent force in promoting peace, good citizenship, respect for law and spiritual advancement. I trust that your gathering may be fruitful in advancing your helpful purposes.

Yours faithfully,

Herbert Hoover

Mr. Hugh S. Magill,
General Secretary,
International Council of
Religious Education,
203 North Wabash Avenue,
Chicago, Illinois.

Religious Education Broadcast

TAKING advantage of an opportunity which has opened up, the staff and office force of the International Council of Religious Education have prepared for a six weeks' broadcast over Station WMAQ, Chicago, beginning February 21 and continuing through Easter Sunday, at 2:00 P. M., Central Standard Time. This broadcast will be a program for children, representing a group of children and their church school leader engaged in various types of activities and including, in most of the programs, a dramatization of a story.

Rosie and Harrison Munro, children of Mr. and Mrs. Harry C. Munro; Jean and Bill Burkhart, children of Mr. and Mrs. Roy A. Burkhart; and Rita McKibben, daughter of Professor and Mrs. Frank M. McKibben, are the children who will take part in the broadcast, assisted by groups of children from churches in Chicago and Evanston who will sing. Miss Ruth Chatfield, secretary in the Department of Children's Work, will take the part of the church school leader; and Dr. P. R. Hayward will take the part of "Uncle Jeff," a friendly and companionable relative of two of the children. Other members of the staff will participate in the dramatizations of the various Bible stories from week to week.

The special purpose of such a broadcast is to reach the large numbers of children who are at present unreached by any religious agency and to interest them, first in the program for its own value, and second, in the thought that the church school is an interesting place. It is the hope that this trial broadcast will be helpful in suggesting the possibilities in this type of program and that it will give an impetus to wider interest in the development of radio materials as a permanent part of the work of the International Council.

Readers of the *Journal* who are close enough to Chicago to receive the programs are requested to listen to them, in company with a group of children if possible, and report their reactions.

Tiffany Studios

Easter Then and Now

By Frank S. Mead*

Christian education lives, or dies, according as it meets the issues of our modern world. This article shows what some of these issues are, in the light of Easter, and indicates ways by which Christian education can live abundantly.

Tiffany Studios

THE FIRST Easter day was a miracle day, a singing hour in which ugly, deep despair was transformed into high, ecstatic joy. It was a day on which three grief-stricken women came running at the dawn to an empty tomb, to hear the secret of Easter from the lips of "two men in dazzling apparel" who stood within, "Why seek ye the living among the dead? *He is not here . . .*" He was not dead, but risen; He had come back; he had left the haunts of the dead to walk again in the haunts of the living. Mary heard His voice, as she walked sobbing in a garden; the other women touched His feet, and worshiped Him. A week later Thomas, the doubter, touched the spear-wound in His side, and a tiny boatful of fishermen on blue Galilee looked through the floating mist toward a figure on the shore as John said breathlessly: "It is the Lord!" It was the Lord, come back as conqueror of death and Lord of life as well. They were sure of it, these women who had known Him, and these first disciples. It was that thought alone which made the eleven over from cowards into men and sent them out to face ridicule and persecution and red death for the sake of the Kingdom of God. "The Kingdom will surely come now," they told each other, told the world. "The Son of God has overcome the world."

They thoroughly believed it. The early church which grew up out of their labors and out of their martyr-blood believed it too. Peace and goodwill were to radiate from Bethlehem, brotherhood and love from Calvary. Their Christ would even return in person, in the flesh, to rule the earth and all therein. That promise has been passed on from one generation to the next, and many there are today who still cling to it. Others have despaired of such a dramatic "return," and talk of the "ruling spirit" of Jesus. They say that his teachings and principles have slowly, silently, been conquering men; that this spirit, this power of his, still abides. They trace the influence of it, showing the manner in which it has given to our civilization its fairest virtue and its noblest institutions. They say that without Easter and the Christ of Easter, we should be in a sorry state. The first Easter, we are told, means to the world the differ ence between light and darkness, between life and death

Easter, now, in the year of our Lord nineteen hundre and thirty-two, is upon us, and we shall pack our churche to celebrate it. Thousands—tens of thousands—(resplen dent in new hats and silken gowns) will come flockin into beautiful city cathedrals and wayside meeting house to listen once more to glorious Easter anthems, hear th resurrection hope again proclaimed from the pulpit, dro a heavy half-dollar in the plate, rush out to join the "Eas ter parade" on Main Street or The Avenue—and forget i until Easter rolls around again in nineteen thirty-three And above the sound of those bright feet shuffling alon in pompous parade, above the roar of motors in new re Marmons and blue Buicks, above the crash and clamor o the Avenue, if we listen for it, we may hear a still, per sistent voice reminding us that "He is not here!" Clothes shoes, hats will hold our minds; sky-scrapers, airplanes shop-windows will hold our eyes; talk of profit and loss of depression and prosperity, and of a mad stock-marke will hold our ears. Things, things, *things!* Shall we thu celebrate the coming back of One who lived a penniles Carpenter in Palestine, who died despising things? Eas ter, then, meant that death could not hold Him; Easter now, means that millions of the living will not acknow ledge Him.

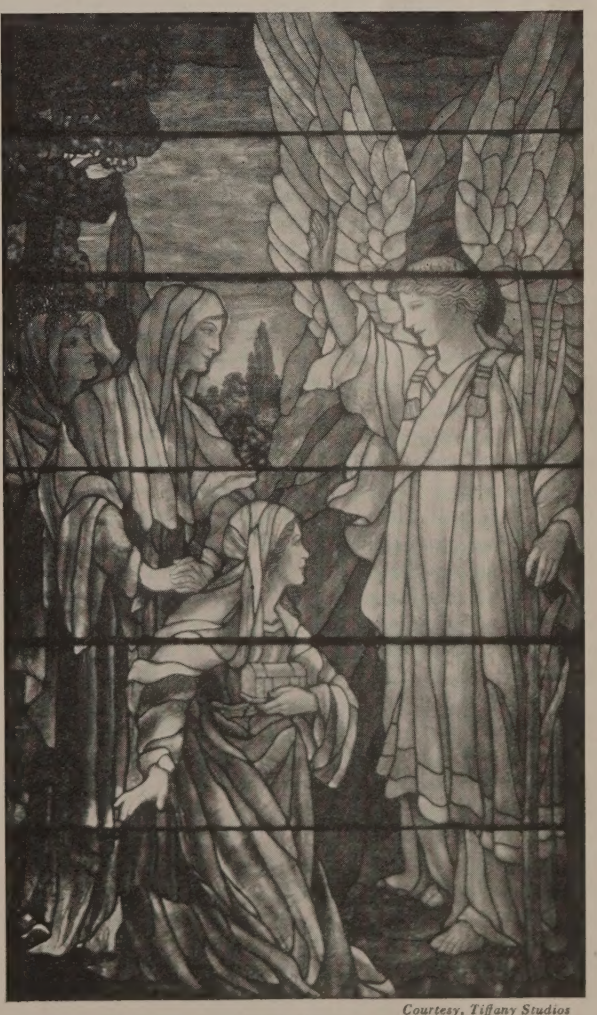
*Pastor, Grace Methodist Episcopal Church, Kearny, New Jersey.

ıster, then, had a startled Centurion gazing at a stone had been moved. The Centurion could not under- d it; he stood in complete defeat, this fighting son of nty Rome, at the hands of a dead Man who, living, refused to fight. But the Centurion of today—the ern militarist—knows nothing of complete defeat, ot in the least bewildered. He stands with his foot he neck of an almost prostrate world. He has just us through the most horrible war in all history, vhich more lives were thrown away in a single battle ı were lost in whole long campaigns under Caesar Napoleon. This, after nineteen hundred years of preaching of the Prince of Peace! It is almost un- evable that churches in a Christian world could take s and pray over rival armies, blessing them to go out kill before they were killed themselves. Above the of that killing, above the roar of that inhuman, in- usable slaughter, above the whining of the shells and shrieks of the wounded we might have heard, had we ened for it, that still, persistent Voice saying, "He is here." Neither was He "there" when we gathered as querors and conquered, as vultures and victims, to ke the "peace" that was no peace at all, but a last- ıute seizing of last plunder. It was all a bitter lesson ı bitter lesson that we did not learn. For we have spent re on armaments in these years following the Great r than we ever spent in the years preceding it! A usand dollars a minute, some men say, is being spent get us ready for another wholesale crucifixion of human- d; yet we are hard put to it to provide even necessary d for the innocent unemployed. "He is not here." ıose fault is that? Ours. Ours, who have turned our cks on Christ and gone down on our knees to Mars. rs, who have demonstrated—are demonstrating—a vage disregard for life in the face of His teaching of ultimate value of human life, and of the sacredness human personality. The followers of Christ, by pre- ıting a united front against the militarists, might have pped the last war; they had better stop the next, or we like blind sheep over the brink into chaos and world- tastrophe. May He be here—then!

Easter, then, meant new hope for the lowly and op- essed, and it meant consternation for the powerful and h. Galilean fishermen and despised tax-collectors ıped for joy: they had been saved! But Easter now—? gantic, never-ending, ever-growing bread lines in our ies have taken on the appearance of social boa-con- rictors, strangling and terrifying and paralyzing our cial and economic life. "He is not here," cry ten mil- ın men who are deprived of food and of a fair chance earn it, while millionaire employers pile up wealth ıtil their barns burst. A single automobile manufac- rer may put 60,000 of his workers on the street and rn his back on their suffering and their need while he ıanges his machinery—enjoying meanwhile an annual come of something over twenty million dollars. And ill we hear the cry that "American institutions must not disturbed!" Is this the Easter spirit of 1932? Is is the answer of Christian America to the call of her ildren in need? Would this be the answer of the Gali- an who drove the money-changers from his Father's ıuse because they profiteered while the people starved? e had better get back to Jesus. We need to be honest out his teachings of the responsibilities of wealth, and e distribution of it.

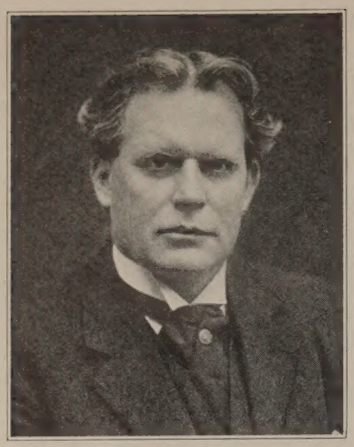
Society is organized not at all upon the principle of the Golden Rule, but rather upon the jungle-law of "every man for himself." Children are being taught, as never before, that to be successful is to be rich. Epicurus has come back to set the pace for a generation cynical and disillusioned by the war; he bids them "eat, drink, and be merry, for . . ." well, what of it? We still draw our lines of race prejudice and caste, in spite of the fact that Jesus sat at the well with a woman of Samaria; we are calling home our foreign missionaries as never before, though he left a command to "go ye into all the world." It is not a pretty picture, but it is a true one. The world at large has as great a need of Christ in A. D. 1932 as it had in A. D. 31.

Easter, now! We cannot let it be an empty show. We who love Christ cannot close our eyes to the truth, nor turn our backs on "the crucifixion in our street," the betrayal of the Master in our own day. Society is not yet Christian; it is still as heedless, pagan, and prodigal as the individuals who make it up. But has it not been always so? Has not Christ fought always against crushing odds, with a pitfully small army at his back? We have no reason to despair, no need to run. We have only to fight the good fight and to quit the field like men. We have only to take Christ seriously.



Courtesy, Tiffany Studios

HE IS RISEN



Dr. Lynch has been a pastor, a world traveler, a lifelong advocate of world peace, and was, for twenty years, editor of Christian Work. *He is the author of a dozen books. He has been active in many movements looking toward Christian unity and cooperation and fellowship among the nations, and has been knighted by three governments. About once a year in* Christian Work *he used to write a long editorial commending to pastors the value of the teaching note in their total ministry and particularly in the pulpit. He believes in the teaching church, in the broad sense, and so practices it for himself and expounded it for others.*

What Easter Means to Me

By Frederick Lynch

MOST people of thoughtful turn of mind begin early in youth wondering about the question of immortality. It is a fascinating question thrust upon us by many experiences—the death of those close to us; the incompleteness of life, its imperfections and injustices; the instincts and intimations of immortality which haunt us; the consciousness of God—for if we are sure we are spiritual beings, children of God, then must we not share His own endless existence? Forever these questions haunt us. All religions, even the most ancient, answer these questions with more or less certain conviction of the persistence of personality after death. The great Greek and Latin literature is shot through with it, the ancient Persian and Egyptian civilization took immortality for granted.

I refer to this to remind ourselves that immortality is not a distinctly Christian doctrine. Christianity gave a great impulse to faith in it by its doctrine of the Fatherhood of God, for if we share his immortal existence, it is hard to believe he would let his children perish in the dust. Even more convincing is the resurrection of Jesus Christ. It is not proof, but if he who shared our human nature rises from the dead, we who are in him feel instinctively that we will rise with him. But Easter is a distinctively Christian doctrine, not because it is an added proof of immortality but because it is a pledge of the *kind* of immortality all men may well desire and an immortality that is a pledge of fuller and more radiant life.

Immortality may not necessarily be desirable. There are many who have not desired it. The Greeks believed in it but often dreaded it. Remember how Achilles said that it were better to be a slave in the sunlit world than to reign as King of the Dead in the gloomy after world? Remember how glad Eurydice was to go back with Orpheus into the world of flowers and sunshine? Remember the dread Hamlet had of that "undiscovered country"—a dread that kept him seeking release from the ills of this life? I am sure that could we get at the innermost thoughts of men we would find thousands who feel that if immortality meant but a persistence in a world no wise different from this world, they would gladly prefer eternal sleep. There are many to whom this life has been full of failure and of struggle, so fraught with worries and unending cares, where sorrow and pain outweighed joy and health and where losses and broken loves have brought bitterness and grief, who have no desire to live on unless they can be assured of a world totally different from the one they have passed through. Not long ago I heard a really great man say: "I cannot escape the conviction of immortality, but I do not want it." I imagine both Schopenhauer and Nietzsche would have said this. If I might be personal a moment—I was asked to be in this article—I am not sure that were I not certain that I should have loves and delights in the next world that I have had here, and still have, that I would want to live on in another world. I rather dread the thought of having to go through again many things I have endured here. I love study, writing, and preaching, but I have had to spend half my life in administrative work, which I hate. I would have loved to spend my life writing books, but I have had to spend two-thirds of the time simply earning a living through uncongenial tasks—sitting in innumerable committee meetings for instance, and writing innumerable editorials on subjects in which I was not interested, and along with it all, continual worry about money matters. I love music and gardens but have never had much time to devote to either. I do not think I would want to go through it all again unless I was sure of the compensations I have had here for the losses and uncongenial tasks. Immortality is not enough.

The Easter message is more than immortality and therefore I rejoice in it and my heart sings on Easter morning. The Easter message is that of the resurrection life. The Gospels and Epistles have little to say about immortality but they are full of the glory of the life that is to be for him who rises with Christ from the grave and shares the new and glorified life that awaits him. This immortality, this resurrection life, is to be one where one's powers will come to fruition and find happy and exultant expression; where one shall pass from glory unto

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Loyalty to Christ

By

HARRY C. MUNRO

The religious educator who thinks of his work as being off in one corner of the church will read two-thirds of this article before realizing that it was written for him. Then he will see that it was. When he finishes it, he may no longer live in a corner.

Thorwaldsen

MANY of the darkest pages of church history have been written under the masthead of "loyalty to Christ." Beginning even as early as those tions which Paul condemned in the Corinthian urch, there were groups who confused their sectarian rit, their jealousies, and their prejudices with loyalty Christ. The unspeakable horrors of the Inquisition re perpetrated under the same illusion. A similar lying cry prompted the strange adventures and ro- ntic endeavors of the Crusades.

A supposed loyalty to Christ has led institutionalized ristianity always to be suspicious and intolerant of se who achieved new or unusual experiences with d, or discovered fresh sources of inspiration and wer in Christ. Again and again the church has bled rself white of her most vigorous personalities and her st vital and creative spiritual forces by expelling as retics those whose religious experience transcended burst through traditional moulds. Denomination er denomination has been started involuntarily and expectedly to embody some fresh outpouring of God's irit which institutionalized religion was unable to rec- nize and unwilling to entertain.

I learned many years ago that the peculiar thing about denomination to which I belong is its loyalty to Christ. her Christian bodies, so I learned, have been led astray, have given undue emphasis to some non-essential, or ve misinterpreted or inadequately understood the pur- ses of the church's Founder. But here is one which is ique in its unqualified loyalty to Christ. How fortu- te that I had been providentially guided to identify my- lf with this peculiar people! Why should not one so vored dedicate his life to the universal extension of this e church which was unswerving in its loyalty to Christ?

As the years have come and gone I have, strange as it ay seem, formed many firm friendships with those who e not so fortunate as to be members of my church. I ve to admit that, in spite of this handicap, many of them e far more Christlike than I. But I have made another nazing discovery. The peculiar thing about each of ese other churches also is its consciousness of its loyalty to Christ. Each was started in a profound experience of the outpouring of God's spirit. Each was launched as the vital and compelling assertion of a new-found loyalty to Christ. Each continues with a sense of mission and responsibility for witness to this loyalty.

Thus loyalty to Christ has been the rallying cry of the heresy hunter and of the heretic alike. Christians generally have been far more inclined to discover in Jesus some supposed justification for their prejudices and preconceived convictions than to discover in him a disturbing mandate to cast out those prejudices and revise those convictions. The results of this sort of wish-thinking in the church "under the guise of loyalty to Christ" has led one of our modern prophets to throw into glaring contrast the religion that has developed about Jesus and the religion of Jesus.[1] Convincing evidence is presented that much of what goes on under the name of Christianity, or at least with its blessing rather than its condemnation, falls under the severest charge of disloyalty when tested by the words and attitudes of Jesus.

LIKE A FINELY CUT GEM

The fresh study which our generation is giving to the Jesus of history, resulting in almost an avalanche of books about him, reveals anew his transcendent personality. To the preacher, he is the masterful sermonizer. To the evangelist, he is the originator of evangelism. To the

[1] Kirby Page, *Jesus or Christianity*. New York, Ray Long and Richard R. Smith, Inc., 1929. $1.00.

faith healer, he is the original "scientist." To the Rotarian, he is the master promoter and man-about-town. To the psychiatrist, he is the first real psychiatrist. To the mental hygienist, he is the supreme exponent of mental hygiene. To the social worker, he originated the case method. To the religious educator, he is first, last, and always the teacher.

It is as though this matchless personality were a finely cut gem. Every facet is perfect. Some of us catch the scintillating ray of light from one facet, some from another. To each, his view seems the perfect one. Yet only as we share our experience of him or seek to catch sincerely and appreciatively the viewpoints of others, does any one of us go far toward comprehending the "unsearchable riches of Christ." Perhaps a truer conception of loyalty to Christ would lead us eagerly to share rather than to deny the experiences of one another. Perhaps the more diverse those experiences are the more worth sharing. This is not to give up convictions. It is to ground them in more comprehensive data. For experience constitutes the data of religion.

A Shared Experience

It is clear that as Christians we are to share our experience of Christ and the Christian Way with others. "Ye shall be my witnesses." As E. Stanley Jones suggests, we have been more inclined to be Christ's lawyers than his witnesses. It has been easier to argue convincingly that our conception of loyalty to Christ is the correct one, than to demonstrate the fruitage of an adequate loyalty. Our ideas about Christ have seemed more worth sharing than our first-hand experience of him.

Furthermore, we have been inclined to interpret sharing in terms of one-way traffic. Our missionary enterprise has been less a genuine sharing than attempted imposition, an imposition to be sure of an unspeakable Gift insuring eternal blessings, but a Gift already fully explored, defined, and evaluated in terms of our own observation. The wiser policy of forward-looking missionaries is seeking to disentangle Jesus from the less essential elements of our western Christianity and enable the Oriental to bring to the interpretation of Jesus his own spiritual insights. Since these insights are in some ways more direct and less cloyed with the complexities of an advanced material civilization than ours, they promise a net enrichment of the total Christian experience of perhaps greater significance than any of our own traditions. When sharing becomes genuinely reciprocal, the missionary enterprise will be one of the means of keeping our own Christian experience continually growing, continually transcending itself on higher and higher levels.

Christian education likewise has been widely interpreted and practiced in terms of one-way sharing. There is no doubt that the rich religious experience of a mature Christian, together with the spiritual heritage of the race, of which he becomes temporarily the trustee, constitutes the great source of inspiration and guidance for young life. When we withhold this source or make it available in a bunglesome, or uncertain, or unattractive manner, we inflict irreparable injury upon youth. But has not the child an experience of his own to contribute to the sharing process? Is not the most wholesome and in fact the indispensable test to which our mature theologies and our smug formulas should be continually subjected, the fresh, searching, hungering experience of a new-born generation? Jesus Christ can meet this test if we will get out of his way.

The Christian Quest

Young people have sometimes been criticized by their elders for defining their program of Christian education in terms of a "Quest." This implies, say these elders, that we have not yet discovered God. It denies his revelation through Christ. It fails to recognize the unique character of our religion. What youth should do is to accept God's revelation and not go on questing as though Christ had not once for all answered the hunger of the human heart.

To which youth replies, "To be sure, God has revealed himself through Christ. But have Christians discovered as yet all that there is in that revelation? Is there not something more in loyalty to Christ than we see manifest in our elders? Is our present economic order based upon an exhaustive appreciation and application of his love and his evaluation of persons? Is there not something in him as yet undiscovered by our elders which will make the holocaust of war forever impossible? Can we not discover in him a power of appreciation for our fellowman which will transcend race barriers? Is there not in his power that which will cleanse these reeking shambles of our political life? Is there not in a fuller discovery of him and his purpose the power to bring his dismembered body together into a united and efficient manifestation of him in the world? Are there not new and as yet untested resources in him to glorify and enrich our innermost life of the Spirit?

Such discoveries in Christ and his purpose as have so far become determining forces in the life of our present generation of church members do not satisfy youth that God's revelation in him has been exhaustively discovered and appropriated. As long as we must present to youth as the world in which he is to live such a world as we now have, let us glory in his determination to discover something more in Christ, something which, through his loyalty to it, will bring a better world. Rather than jealously seeking to limit his religious experience within the narrow confines of our own, let us join him in the quest which may put to shame our little systems and lead us, also, to new frontiers of the spirit.

A Flying Goal

The timid or the lazy soul desires a fixed goal; not only a fixed goal, but an attainable goal. Let the Christian life be interpreted in terms of something to which intellectual assent is given, and something to symbolize an event, real or supposed, in spiritual experience, and some few habits of conventional respectability, and there the well satisfied soul takes up its permanent abode. What more is there? To hold tenaciously to this bit of ground constitutes "loyalty to Christ."

How can such contented Christians understand Christ as "a flying goal," a goal which as it is approached recedes to ever higher levels? Yet are not the most Christly persons most conscious of the contrasts between themselves and him? For them loyalty to Christ is not the jealous cultivation of a carefully fenced lowland plot where they think they have located him. For them loyalty

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Courtesy, Tiffany Studios

Easter in Growing Life

EASTER is perhaps the most generally observed season in the church year. It is in many ways the most glorious. At the same time it seems also to e the most misunderstood and abused. This is not strange hen we consider that it presents those tenets of the hristian faith that are at once the most intensely felt and e most difficult to comprehend. This discussion does ot presume to enter fully into these profound problems. ather it proposes to suggest certain ways by which the aster season can be wisely interpreted to growing perons as they pass from childhood, and through youth to dulthood, in the hope that such suggestions will enrich ie significance of Easter to the boys and girls and men id women of the churches.

The observance of Easter will, with all age groups, be ore than a review of incidents which transpired two ousand years ago. With many church people these need terpretation in relation to life more than they need reew in detail. Easter should above all be a time when iere comes a renewal of faith in God, a stronger sense f the reality and the glory of the life and death of Jesus, nd a deeper consecration to the carrying on of his work i the world. It will not have been worthily observed in ny group unless there results a richer *experience* in ie lives of the members of the group. Each observance ust, therefore, be related definitely to the lives of those or and by whom it is planned.

In the Lives of Little Children

Little children respond with joy and appreciation to ie thought of God's love and power as it is revealed in ie coming of spring. The miracle of the blossoming plants is still fresh for them. They have not observed it so often and so carelessly that it has ceased to thrill the soul with a sense of God's presence. Generous use of nature material will, then, be a normal approach with little children to that sense of vital and joyous faith in God which is essential to a worthy observance of Easter. As the children grow older, increased emphasis may be placed upon the thought of the *dependability* of God evidenced through the return of life as spring succeeds spring.

But to allow the observance of Easter, even with little children, to stop at this point will leave it incomplete. The thought of Jesus, of his love, of his kindness, his courage, his faith in God, must be brought vividly and happily before them, not for one day, but for several weeks preceding Easter. Special activities leading to an experience of fellowship with Jesus should be initiated. For example, in one beginners' room, the story of the triumphal entry was used as the basic material for the Easter season. It was told several times. Then the children "played" the story, taking the part of the children who went before him singing songs of praise. Each week, stories from the life of Jesus were recalled, showing his love and helpfulness. As a result several simple enterprises were planned through which the children showed love and kindness to others. The children thus came to feel a real sense of a personal friendship with him.

The story of the resurrection will probably not be told in some beginners' departments. In most primary departments, however, and in practically all junior departments it will be told. Will it be told in isolation, so that it becomes a sort of wonder-tale, interesting, to be sure, but not very helpful for religious growth? Or will it

be told as the culmination of such experiences of the reality of the person of Jesus that it will be a part of a whole, one which brings a sense of joy and satisfaction? In too many departments the preparation for Easter is made hastily, and as a result the children come to it with a sense of puzzlement and leave it with a sense of discouragement. There is a great deal of excitement over something in the church, but the child has only the haziest idea what it is about. If Easter this year is to be, itself, an experience which brings about religious growth, then it must be a season in which the child has a deepened understanding and appreciation of the significance of the observance. Sincere Christians differ in their interpretation of the resurrection story; but there is little difference of opinion in the belief that if one is to understand the story he must himself have experiences which make it meaningful. Faith in God's plan for the conservation of values, faith in the reality and abiding quality of the personality of Jesus, faith in the ultimate triumph of right over wrong, faith in the significance of human life—all of this is involved. How can children achieve such a faith? Not by going through an elaborate service in a gorgeously decorated church but by realizing for themselves the living personality of Jesus, and the experiencing for themselves the joy and satisfaction of fellowship with him in carrying on his work. Abundant opportunity to enjoy and marvel at the wonders of nature, their beauty, their observance of law, their capacity to bring joy to us; stories and pictures which give information about the life of Jesus; worship services which intensify the sense of his nearness; enterprises of a simple, practical sort in which they come to have a part in his purpose—through such means as these little children and boys and girls may develop a growing understanding and appreciation of the resurrection story, and a deepened joy which will make this Easter capture something of the glory and triumph of the first Easter.

In the Emerging Life of Youth

The interpretation of Easter that is to be provided in youth must not be different from that of childhood. Life does not divide into age-group sections, even though program-making committees do! It will not differ in its essential attitude to Easter from that prevailing in the earlier years.

The observance of Easter in the mind of youth, however, will take account of those basic viewpoints already allowed for in childhood, but it will enlarge and enrich them in the light of the growing experience of youth. It will use lesson materials, or interpret such materials, to the end that the renewal of nature, and the thought of a dependable universe under the care of God the Father will be seen in the light of a broader knowledge of science, a deeper insight into literature, and a wider view of history. These will illustrate the way in which a basic point of view can prevail in various age groups and yet be understood in the wider horizon that each succeeding age affords.

In addition there will be interpretations that become possible especially in adolescence. From the intermediate onward, but especially with seniors and young people, the significance of inner experience appears. Boys and girls will be interested in the spiritual experience that accompanied the re-appearance of Jesus. They will need to sense the fact, not so much of a stone rolled away, but of the presence of Jesus. *He was there* becomes the significant fact. The adolescent mind will grasp the import of the fact that Jesus appeared only to those who were alert and sensitive to him, to those who looked for him, to those who meditated upon him, and sought to see life according to his standards. In lesson courses, in discussion courses, in worship services, in the personal conferences that the wise leader of adolescence always finds appearing as an accompaniment and an outgrowth of his program, there will be many opportunities to interpret the significance of Jesus to our inner lives. In one church one experience of an Easter worship service for young people, planned in a darkened room, by an open fire and with candles, established it as a happy tradition repeated annually thereafter.

The power of Jesus and of the religion that was launched in his name to change the world will have its own appeal to youth. Boys and girls in their teens are interested in the heroic challenge of devotion to one's ideals, in the person who founds a movement, recruits followers, tackles entrenched evil, and achieves. These are involved in the Easter message. It was after the resurrection that the disciples who had cowered in fear and hidden in out-of-the-way rooms became transformed into flaming apostles and martyrs in a new movement. Boys and girls will study these with a new interest when they sense their close connection with the event celebrated in their churches by ceremony, anthems, processions, and a display of gorgeous lilies. In dramatic presentations, in study and discussion groups, these historic achievements of Christianity will find a large place. In a certain senior department the outstanding event of the year was a dramatic portrayal of this inner meaning of Easter.

Finally, the church program at Easter will not neglect those sincere and eager young people who are honestly puzzled about the intellectual difficulties connected with Easter. The true church leader of youth will always seek earnestly to maintain such an open channel of happy and natural communication between himself and his young friends, that when such problems arise in the mind they will not be nursed in secret but brought out into the open for friendly consideration. He will not be shocked, no matter how severely youthful questions disturb his own long-cherished faith, or if he is, he will keep steady and not reveal the fact. He will not be dogmatic and autocratic in attempting to mold other minds into his own mold. He will not foolishly abandon his own point of view, thinking thereby to win confidence. He will be on the alert for signs for the real causes for doubt, which are often not matters of intellect but of emotional strain in some other experience than that of religious belief. He will constantly put the emphasis upon the inner spirit for which the resurrection stood in the lives of the early followers of Jesus.

In the Maturing Experience of Adulthood

To settle a dispute about rank among his followers Jesus set a child in the midst of them and said, "Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the Kingdom of heaven." When he thus defined the norm of adult religious experience in terms of growing, hungering, questing life of a child, Jesus implied the demand and the necessity in adult life for the Easter season and the Easter experience.

(Continued on page 39)

The Vacation School Moves Forward

By Paul D. Eddy

TO SHARE in the extension and development of the vacation church school movement during a period when important developments are rapidly emerging, indeed a privilege.

THE VACATION PERIOD: A MENACE OR AN OPPORTUNITY!

There is an increasing recognition of the problems and opportunities of the summer vacation season by leading public educators and child welfare workers. Dr. Willis . Sutton, the retiring president of the National Education Association, recently wrote:

The children of virtually every city return to school in September exhausted in body, lowered in vitality and thoroughly unorganized cially, intellectually, and to some extent morally. . . . *Vacation, stead of becoming a recreation, has become a devitalizing and rtful force.* . . .I would see that under the direction of supervisors, ys and girls were given summer activities that would be helpful their mental life, stimulating for continued study in the fall, joyable and delightful as far as their experience is concerned and t helpful to the entire mental, physical and moral fibre.

The Whitehouse Conference on Child Health and Protection, reports:

"The summer vacation has lost the significance it once had, as mmonly utilized it now ministers but inadequately either to child eds or to child happiness."

"Vacation activities, wisely directed, can yield truer and better ucation than that commonly found in our existing schools."

"What should vacation time offer?"—the report sugests:

"To make life richer, to make each individual child more eager id zestful should be the foundation stone upon which all vacation tivities are planned."

"The summer vacation provides an opportunity to recapture the igerness, the thirst for life, which the formalized procedure of e schoolroom, in its well meant efforts to impart knowledge, owded out."

"The integration of personality becomes possibly the most instent of all educational objectives. Here the vacation program an have marked advantage over the school course of study."

These authoritative gems from the White House Conference very clearly state the problem of the use of idle vacation time by millions of children and rightly describe ne type of activity which will prove most helpful to developing child life. The statements are the judgment of public school educators and child welfare specialists.

We are convinced that there is inherent in the vacation church school movement the essential elements which can meet this recognized need in the manner prescribed. Is not a vacation church school an informal, joyous, creative experience in Christian living? A program of constructive summer activities built around the interests and needs of boys and girls is offered by our best vacation church schools.

The State, through its vast public school system, has assumed responsibility for thirty-two million children for the major part of their waking hours, during nine months of the year, at an annual cost of $2,500,000,000. The Church is increasingly demanding an additional share of the child's time for religious training. The issue is very clearly defined. Shall the State be forced to extend its control to the unoccupied vacation period in the interest of child welfare, or shall the Church provide a program for this block of free and uninterrupted time? Will the churches employ the idle teachers and college students, the idle churches and equipment, in a great nation-wide movement of happy religious and moral education?

The vacation Bible school movement can justly claim to have made a significant contribution to the solution of the problem of the idle vacation period. More than a million children in over ten thousand vacation church schools is a remarkable achievement. Yet, after thirty years, only about one child in twenty is enrolled in vacation schools in about one out of twenty Protestant churches. Here is a movement which Protestants, Catholics, and Jews can adapt and thus make available an informal, joyous constructive experience to the millions of children belonging to these three great faiths, as well as to the millions of unchurched children. Shall the combined religious forces of America save American childhood from the devitalizing and harmful forces of idleness and

misdirected activities? Or, shall the State be forced to develop summer programs of constructive activities? In some communities programs are being developed by public school authorities, and in certain cities the play school movement is growing in an effort to meet this recognized need. Some are beginning to feel that a happy correlation of the vacation church school and the play school ideal will provide the "all day care" which the White House Conference indicates is necessary and desirable during the summer.

Nation-Wide Promotional Emphasis

Because of the recognized need for a more general use of the vacation period for religious education, a nation-wide, cooperative, promotional effort is planned for April and May of 1932 and each succeeding year. The plan as it is being developed provides for an intensive emphasis in denominational and interdenominational periodicals, the direct mail cultivation of the interest of pastors and local church leaders, and promotional material to secure and increase attendance in the vacation church schools in the local community.

The Cooperative Development of Curriculum Materials

One of the most significant recent developments in the vacation church school movement was suggested by a chance remark of a denominational leader: "After ten years of denominational production of vacation church school curriculum materials, we have come to the place where we must either create some new material as a denomination, or, if there is any way this problem could be solved cooperatively, we would be interested."

This suggestion was followed by a series of personal interviews with denominational editors and publishers and a series of informal conferences of interested workers.

There is a very definite interest in the cooperative development and the interdenominational publication of new and more adequate "units of guided experience" for vacation church schools. It is expected that this matter will receive careful consideration during the Annual Meeting of the International Council of Religious Education in February, 1932. It may reasonably be assumed that there will be found some satisfactory solution to the various problems involved in this cooperative enterprise.

A Vacation School in the Tennessee Mountains

Joyous Experiences

In the early years of the movement the International Association of Daily Vacation Bible Schools published *Manuals* and *Guides*. Then, for a number of years the denominations published their own curriculum material. Now, the cooperative, interdenominational development and publication of more adequate curriculum materials for vacation church schools is possible.

Enlarged Missionary Extension Program

The identification of the program of the International Association of Daily Vacation Bible Schools with that of the Department of Vacation Church Schools of the International Council of Religious Education has made possible a proposal to the denominational boards of foreign missions, home missions, and religious education. The proposal provides for the cooperative extension of the Daily Vacation Bible School Movement in foreign missionary lands and in unchurched areas in North America. A program of missionary education will be made available to all vacation church schools through denominational agencies and in cooperation with the Missionary Education Movement. More than a million children in over ten thousand vacation schools in America will be asked to share their "joyous experience in Christian living" with the underprivileged children of the world by sending their missionary offering for the extension of this movement at home and abroad. A number of the leading denominations have accepted the proposal and the details of the program are being perfected with representatives of the several boards.

These are some of the significant recent developments in the vacation church school movement which challenge our attention, demand our thought, stimulate our imagination, and command our loyalty to one of the great movements in the field of religious education.

Easter Materials

The following Easter services are available from the International Council of Religious Education, 203 North Wabash Avenue, Chicago:

"Passion Week," A Service of Worship in Music, Scripture, and Pictures, by Nancy Longenecker, reprinted from the March, 1930, *Journal*. Price ten cents per copy, cash with order.

"An Easter Mystery Play," by Nancy Longenecker, April, 1930, *Journal*. Price fifteen cents per copy, cash with order.

"Pilgrims of the Way," by Dorothy Clarke Wilson, March, 1931, *Journal*. Price ten cents per copy, cash with order.

"For He Had Great Possessions," by Dorothy Clarke Wilson, February, 1932, *Journal*. Price twenty cents per copy, cash with order.

The Importance of Knowledge in Adult Religious Education

By Wade Crawford Barclay*

HISTORICALLY the Christian religion rests upon a basis of facts. It is the religion of Jesus, an historical person. Its basic documents, the Gospels and the Acts, are primarily narratives of certain definite, historically attested, happenings. Central in these narratives are the facts about Christ—his birth, the way he lived, his deeds, his words, his death, and his resurrection. Indeed, one of the principal elements of distinctiveness in Christianity as a religion is the importance it attaches to these historic facts, and their unique character. Out of these facts of history grow certain convictions, beliefs, ideals, appreciations, and aspirations.

The Christian religion, as is often emphasized today, is essentially an experience. It is a life—a way of life. But to say this is not in itself enough. It is Jesus' Way of life. It is an experience conditioned by the convictions, beliefs, ideals, appreciations, and aspirations that have grown out of, and continue ever anew to spring from, the historic facts of the gospel. These must be learned by every new generation. They constitute an important part of the knowledge content of the Christian religion. Moreover, Jesus is not an isolated fact in history. He cannot be understood apart from what preceded and followed him. He is the central fact of human history, the climax of an historical process of twenty centuries that preceded, and the fountain head from which has proceeded the history of twenty centuries that have followed. This entire historical process is so essential both to an understanding and an evaluation of Jesus that it should be the familiar possession of every Christian.

In these two groups of facts and truths is to be found the primary and sufficient reason for recognition of knowledge in adult religious education. But there are other important reasons.

Knowledge is a prime factor in control of conduct. While there are various factors which enter into conduct control, knowledge is one of the most important. What one does in a given situation depends very largely upon one's habits and attitude, is influenced to a greater or less degree by one's appreciations, but *in some degree is determined by what one knows*—information previously acquired in relation to the given situation. Dewey's dictum to the effect that "there is nothing in the *nature* of ideas about morality, of information about honesty or purity or kindness which *automatically* transmutes such ideas into good character or good conduct" may not be gainsaid. (The italics are mine.) Any observing person even of limited acquaintance can cite examples of men who possess a wealth of knowledge who at the same time are moral bankrupts. But before knowledge is summarily dismissed as of no significance in relation to moral and religious living, whether on the basis of this oft-quoted statement or whatever other reason, one should consider precisely what it is the quotation says. Note the *italicized words.*

All knowledge originally arises within experience. It emerges from experience as meaning. This analysis of the origin of knowledge at the same time points to another of its basic functions in religious education. Knowledge exercises the function of interpreting experience. And experience, if it is to be of maximum value, requires interpretation.

Take worship as an example. In worship at its highest and best the worshiper experiences God. But religious worship by no means always purifies conduct, quickens ethical discrimination, promotes social progress. The student of religion cannot pursue his studies far without discovering that much worship is not only not morally helpful but that some of it actually is deadening. It may even be debasing, as worship in some religious practices actually is. Whether worship shall elevate or debase, broaden or narrow, socialize or paganize, depends upon the concept of the God worshiped held in the mind of the worshiper. The worship experience in itself is not enough. It needs to be intellectually conditioned.

Even among Christian people a distinct hindrance to worship in enriching experience is the lack of an intelligent, and truly ethical conception of God. Without this it may continue to be as it has sometimes been in the past the "opium of the people," a way of escape both from injustices and oppressions that ought not to be endured and from the sense of obligation to deal justly and mercifully even at cost to oneself. The religion of Jesus supplies the concept of God as a personal spirit of goodness and righteousness, real fellowship with whom in worship and in work is predicated upon sharing his ethical nature and purpose. What is the meaning of this new experience? How is it to be interpreted? These are questions continually to be kept in mind, insistently and persistently to be raised and answered. This process of inquiring the meaning of present experience and interpreting it in the light of the best experience of the past, a process necessary that the values of experience may be realized, can have but one result—a growing knowledge. And this is religious education.

Religion, as the study of worship in recent years has emphasized, roots in feeling. The most fundamental, as the most universal religious experience, is that which finds expression in the sense of awe and reverence and dependence. Moreover this, which is so obvious an element of primitive religion, likewise characterizes the highest types of religious experience. Nothing is more characteristic of the religious experience of the prophets and of Jesus than the spirit of reverent awe and profound sense of dependence. But the religious experience which exhausts itself in feeling, whether of awe and reverence, or whatever else, fails of fulfillment. Its intrinsic promise of fruitage suffers blight and inevitable decay. Feeling requires ideas for its fulfillment. Doubtless there is no feeling wholly apart from or destitute of idea: some measure of idea is an integral part of all feeling.

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Worship of the Christian God is of value on its own account. Worship of the Father as revealed by Jesus *is life,* not merely a means to religious living. In worship persons experience illumination, inspiration, strengthening, enrichment. But that the experience may realize its fullest possibilities, that it may go on from strength to strength, and contribute to the growth of complete personality the *ideas* inherent in worship need to be tended, nurtured, amplified, supplemented, reenforced, and enriched. The Protestant order of service which includes along with worship in praise and prayer, the reading of Scripture and sermon, finds basis in sound educational procedure if only the possibilities of Scripture and sermon are actually realized.

Action, quite as much as feeling requires knowledge. The fundamental importance of intelligence and thought as bases of action cannot be too strongly emphasized. But thinking in turn requires insight, power of discrimination, a high order of intelligence, a knowledge of facts, principles, and procedures. "To think, one must have something to think about—a question, or problem—and facts to think with." There is no necessary opposition between experience and the means for enriching and controlling experience derived from the past. Any form of religious education "that emphasizes experiences, but neglects to provide sources and make provision for the informational and thinking material needed to make these activities as meaningful and intelligent as we know how, is inadequate and partial. All the more important questions of today require the use of a scientific open mind, free from prejudice, and willing to follow the implications of tested thought wherever it leads." Knowledge gives dynamic to action. In the long run the empowered will is the intelligent, informed will.

Character, we are often told today, may not be separated from action and habit. One's character, it is said, is the complex of his ways of behaving, the sum total of his habits. Christian character education therefore becomes a process of the reconstruction of one's conduct, the remaking of habits. It involves not merely the definition of abstract virtues—a comparatively profitless procedure—but an anlysis of life situations with a view to the understanding of the factors involved in them and decision as to what is required in their remaking. But that this process may be carried through there must be some basis for moral judgment. How can there be deliberative judgment as to Christian outcomes, as to social or unsocial ends, without any basic pattern ideas or right concepts? In this again is the importance of ideas and knowledge to be seen.

I am not making a plea here for the discredited pedagogical idea that effective teaching involves first inculcating a bit of knowledge or belief, then warming it with emotion, and then applying it in conduct. "The assumption that moral principles are first learned and afterward applied in actual life is a mistaken one; it is in the actual relations and responses of daily life that moral values are revealed and character formed. Honor, truth, goodness, and unselfishness are only words or counters except insofar as they have been embodied in the lives of others or practiced in our own. The depth of meaning they convey depends upon the degree in which they have been experienced."† What I am saying is that religious education involves reconstruction of experience in the light of those great regulative concepts, those supreme spiritual principles and ideals, validated by racial experience, which find their most dynamic statement in the Christian gospel.

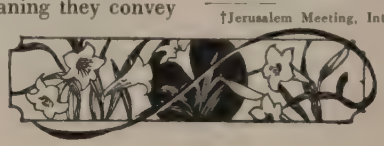
Where is the man who will not admit his need, for his own health of soul, for a broader and deeper knowledge. But whether or not one is conscious of his lack it is no too much to say that most men are less useful, less influential, and live less satisfying lives than is their privilege because of their ignorance of broad fields of knowledge that lie open before them. The life more abundant includes an intellectual world whose horizons are constantly widening as the years come and go.

The need for growing knowledge is the greater because living involves either intellectual advance or retrogression, development or atrophy—there is no such thing as the mind remaining stationary in the years of adult life.

How superficial, and circumscribed by the physical senses and by things, is the life which lacks insight into the wonders and the beauty of nature, no feeling for or appreciation of art, no enjoyment of literature, no perspective of universal history, no acquaintance with the social evolution of backward peoples during modern times. Much of the meaning and substance of human existence is comprehended within an intellectual life whose wealth is defined in these terms.

Not only breadth of knowledge is needed, but new ideas as well. The changing times in which men and women live demand new ideas just as the changed agriculture and the changed industry of this new age require changed tools. The religious education of adults, if it is to be effective cannot be the same today that it was a generation ago. For one thing it must have more and larger ideas for we live in an immensely larger world. But our modern world is not merely larger: it is infinitely more complex. To solve its problems—as old in some of their aspects as human society, in other aspects as new as the newest machine—new ideas, new knowledge, new social planning are required. Industry with its extortionate profits and its less-than-living wage, its over production and its unemployment; agriculture with its too prevalent concomitant of inadequate return for labor invested, its so-called over production in the face of hundreds of thousands of undernourished men, women, and children; politics with its professionalism, its gang rule and corruption of the electorate; organized religion with its inferiority complex in the presence of the extravagant assumptions of science, its too frequent appeal to dead dogmas and disregard of live issues, its subservience to power and wealth and its tendency to think of religion as something to be enjoyed rather than to be used, its complacency and neglect of new educational instruments: science a house divided against itself, a method which insists too often on assuming the role of philosophy, an instrument without vision as to the end for which it is to be used—all these need ideas and ideals; ideas, purposive; ideals, spiritual; to which religion and only religion can give birth.

†Jerusalem Meeting, International Missionary Council, Vol. II, p. 50.



DAVID TAKAHASHI CLAIMS THIS PAGE AS HIS VERY OWN

Making Jesus Real to Primaries

Through Art, Story, and Song

By

LILLIAN CLARK TREASTER*

MAXINE WROTE THE STORY FOR "THE GOOD SHEPHERD PAGE"

A GROUP of fifty primary children came regularly every Wednesday afternoon, after school hours, to a weekday church school in Berkeley, California. All fifty were Americans and proud of it. It mattered not the color of their skins: some were black, some brown, others yellow, and a few white. They were all thrilled from top to toe because they could carry the American flag as the emblem of their very own country. The customs and religious backgrounds of this cosmopolitan group were as varied as the colors of their skins. As for teaching equipment, there was none except that supplied by the central office of the school. No cheery children's room greeted the youngsters. No small tables and chairs were available. Rather, for their meeting place, they had only a one-room chapel filled with rows and rows of adult pews. But still the children came eagerly.

One day in February when the patriotic spirit was permeating the public school across the street, one of the youngsters rushed in to tell the church school teacher that someone in his class had been careless of the flag and had let it touch the floor. Immediately the opportunity was seized as the basis for an extended study of the American flag. Rules of conduct toward it were formulated and insisted upon by the children themselves, a flag song was learned and ways of being true to our country were discussed, illustrated, and dramatized. Then, one day the Christian flag was brought to church. Questions presented themselves concerning this new flag; and a study of Jesus Christ, as the center of Christianity, which has a flag as an emblem, just as our country does, was carried on throughout the rest of the semester.

On the wall of the chapel there hung a print of Harold Copping's, "The Hope of the World." This made a particular appeal to the group and no other picture could have answered the purpose as well as this one did. The children knew immediately that, first of all, Jesus was a man who loved all children, regardless of color. He was interested in each one of them. Eagerness to learn more about this kind man and to tell what little they already knew about him was at once evident. Then came questions: Where could they find more about him? What was Jesus like when he was a boy? Where did he live? What kind of a country did he have? The teacher told how other children had also wished to know more about Jesus and that a song had been written called "Tell Me the Stories of Jesus" which they might like to learn as they worked together finding out more about Jesus. The song was presented and the children had the first verse practically learned by the end of the session. Then each one went home with the determination to bring some one thing to church the following week which would help the group in knowing more about Jesus, the lover of *all* children.

When the contributions arrived, the children had calendar pictures of the life of Christ and one child's story book of the Bible. The leader's contribution consisted of a large wall-size mounted Perry print of Hofmann's "Christ and the Doctors." The materials were shared, the "Jesus Song" sung and a very interesting picture study of the large masterpiece was made. The question and answer method, as suggested by Bailey in his book on *The Gospel in Art,* was used in the picture interpretation. The leader watched carefully to let the children make their own discoveries and find their own answers.

From time to time other picture studies were made. The number was kept limited so that there might be much time for reviews of the familiar pictures and a chance for a few lasting impressions. The studies included Raphael's "Madonna of the Chair," "All Things Bright and Beautiful" by Margaret Tarrant, and Plockhorsts' "Christ Blessing Little Children," "The Good Shepherd," and "The Good Samaritan."

As the project grew there came a desire and a need to preserve a record of some of the work so that it might be in permanent form to be shared with others. So it was decided to make a big book, to be called "Our Jesus

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Book." Three sheets of tag board, 24″x30″, were folded together and fastened with rings. In this book were pasted some of the choicest pictures that had been studied, and under them the teacher printed the children's stories of the pictures. As the individual children had told the stories, stenographic notes had been taken so that the reports might be as nearly the original as possible.

The accompanying photographs show pages of the completed book and some of the children who helped to make it. "All Things Bright and Beautiful" by Tarrant was mounted on the cover page of the book. A great love had been formed for this picture. It had been used many times in connection with the song by the same name and also as a basis for various "Thank You" prayers. The children were eager to find in this lovely portrayal of God's good gifts, one gift for which they might say "Thank You."

On the first inside page of the book called "Our Jesus Book" was a large Madonna picture. Below it was printed this sentence. "This is the baby Jesus and his mother."

The story under Hofmann's "Christ and the Doctors" was told by Herman of the second grade as follows:

Lots of doctors were in the temple reading the Law. Jesus said it was not the right way to live. God had a better way. Some thought Jesus was right. Some thought he was wrong. Jesus' mama called him and he went home.

Little David Takahashi, who claims the third page as his very own, told the story of the picture, "Christ Blessing Little Children" in this manner:

Once there was a whole crowd. The mothers said, "Jesus is coming!" They wanted to take their children to him. Some disciples said to the mothers, "No, get the children out of the way." But Jesus said, "Let them come to me."

The next page was reserved for later additions. It was fun to make a book which grew.

The second section of "Our Jesus Book" dealt with stories Jesus told. In connection with this phase of Christ's life the leader was especially careful to link the "Jesus way of living" with modern life situations so that there might be an apperceptive basis for study. For example, the story of "The Three Cakes" as adapted by Carolyn S. Bailey in *For the Story-Teller* was used to show the giving and sharing spirit as it applies today. Also, dramatizations of various modern conduct experiences were given by the children (spontaneously) as well as a great many discussions as to how they should act according to Jesus' standard of living.

The last two pages of the book contained the pictures of "The Good Shepherd" and "The Good Samaritan." Under the first picture there was placed this story as told by Maxine, one of the third grade girls:

Once there was a man. He had one hundred sheep. One day he lost one sheep. He looked all over. Soon he heard something say, "Ma-a-a." He came to a high hill and went right up it. He found the sheep and brought it home.

No story was printed under the "Good Samaritan" picture on the last page as a dramatization of the parable was given by the third grade class instead of the story. On the last day of school the older classes from nearby came to visit the primary group and then "Our Jesus Book" was proudly and gladly shared.

So the children learned to know Jesus; as the baby, as the boy in the temple, and as the man who "went about doing good." They were challenged to try the "Jesus way of living."

A Bargain in Benevolence

THERE are pronounced differences in values in th sphere of spiritual work as in all other undertak ings and one's estimate of the value of any enter prise will depend to considerable degree upon what h may believe to be the essential need of the hour. M own outlook in connection with these matters is largel influenced by a rather extensive reading of history, an long ago I reached the conclusion that wherever in th world there has been an inspired leader or any marke spiritual, moral, or material advance it has been due t contact with the Bible. The fact is, I have built up distinct philosophy along this line which leads me to th conclusion that the Bible marks not only a transition poi in determining individual character but the turning poin of all history.

From this standpoint, I regard the vacation Bibl school as an agency of immense constructive value. would not hesitate to say that it represents the consumma strategy of our time. We are all thoroughly persuade that the hope of the world lies in the cultivation of th best elements in the character of the young. For this rea son, the Sunday school with its enrolment of 34,000,00 pupils is numbered among the chief bulwarks of huma society. But, unfortunately, the Sunday school is no lon er in any wide sense a missionary agency, although it wa almost exclusively so at the beginning. Its activities ar now largely confined to those who are already within th influence of the church and the Christian home. On th contrary, the vacation school is almost exclusively a mi sionary agency reaching out to the more than fifty pe cent of children of America who receive no religious in struction whatever, as well as to an uncounted multitud in non-Christian lands. It is a striking fact that the fiv weeks' summer program with its happy combination o recreation and useful crafts, music, with religious instru tion, provides as much actual training during this brie period as the average Sunday school in a year.

The vacation school is also a measure of unexample economy. It calls for no buildings, no endowments, n expensive organization, and requires but a minimum staf It employs instrumentalities and workers already engage in other branches of the Christian enterprise at a time o year when other activities are suspended. In conception has much to suggest the simple apostolic ideal. The co of conducting a school for an entire season amounts o the average to less than one hundred dollars.

The availability of the vacation school plan for co structive Christian effort has appealed to a multitude o earnest workers who, in crowded city centers, industri districts, summer resorts, and agricultural communitie have turned the menace of idle vacation days into a pos tive boon and blessing. More than 1,000,000 attendan was reported in these schools in America during the pa season, and without definite statistics, it is estimated th another half-million have been so instructed in Chin Japan, the Philippines, and other lands abroad. In large number of cases teachers in vacation schools in mi sion lands have volunteered their services while paren of the children have contributed the cost of equipment.

The vacation school has thus become not only a powe ful missionary agency, but the world's greatest bargain i Christian benevolence.

—Hugh R. Monro.

The Drug Menace and Education

By E. George Payne*

THE problem of narcotic addiction is becoming an increasingly aggravating one in the United States because of the amount and extent of illicit traffic in narcotic drugs and also because of the increasing number of addicts from year to year. The growing seriousness of the drug menace has not only merited but won the attention of many educators so that now consideration is being widely given to narcotic addiction as an educational problem.

The first question always raised by the lay public and not infrequently by educators is, "Does the menace of narcotic drugs warrant educational emphasis?" At the inception of my interest in the problem I was not sure of the answer to this question myself. I was not, however, impressed with the conventional reason given in opposing a program of education for the purpose of instructing people in the nature and effect of narcotic drugs, namely, that to give such information would whet the curiosity of those receiving information and thus lead to increased drug usage. This same excuse was given in opposition to health education, education in accident prevention, sex education, and various other forms of educational endeavor now conventionalized as a part of the curriculum of the elementary and secondary schools and also of the colleges and universities. The fundamental basis of this opposition is that knowledge of a danger increases the possibility that one will meet that danger. This fallacy, which has long since been exploded, rests indirectly at least upon a well recognized educational principle to the effect that knowledge itself does not guarantee proper behavior. Many people interpret this to mean that knowledge itself is dangerous. The weakness of this position is obvious.

Many calm observers believe, and can prove, that narcotic drugs are a genuine menace in our world. As such, they strike at the foundations of character in which the Christian educator is concerned. He will, therefore, read this informing article with interest and self-examination.

The discussion of the opposition on this ground hardly needs serious attention. The uncertainty in my own mind about narcotic education, however, was of another sort, namely, "Is the menace of narcotic drugs one that can be attacked through and by means of school instruction?" To answer this question research was necessary into the facts related to the problem in hand. The first step in this research was to determine the legal status, or the laws, of the various states relating to the teaching in the schools of the nature and effect of narcotic drugs. A survey of the statutes of the various states show that virtually all of the forty-eight states require that instruction in the nature and effect of narcotic drugs be given in the elementary, secondary, and normal schools. The data summarized here as follows:

States Requiring Narcotic Instruction in Schools

Alcohol	44
Tobacco	4
Narcotic drugs	48
Stimulants	11
Public schools	47
Public elementary	47
Public high schools	42
Normal schools	41
Private schools	1
Teachers examinations	5
No requirement	1

It will be seen that, while a requirement that the effect of alcohol be taught is made specifically in forty-four states and instruction regarding the use of stimulants is required in eleven states, every state in the Union requires that the nature and effects of narcotic drugs be taught in the public schools. Whether this is fortunate or unfortunate is not a matter to be dealt with here but it represents the status quo; namely, that every state in the Union requires by law that the nature and effect of the use of narcotic drugs be taught.

Also it will be noted that in forty-seven states the laws require that emphasis be placed upon the effect of narcotic drugs in elementary schools, forty-two in high school, forty-one in normal schools, and in one case in private schools. Only one state makes no requirements. Five states require that teachers' examinations include questions relating to the nature and effect of narcotic drugs.

There appeared, therefore, to be no option as to the necessity of giving such instruction. However, we are not interested in the legal status of the question but rather in the more fundamental one as to whether the laws were adequately conceived. Our study sought, therefore, to determine whether superintendents were giving any emphasis to the nature of drug addiction. Of some fifteen hundred superintendents who replied to a schedule of questions sent out to them, about twenty per cent indicated that instruction was being given in both elementary and secondary schools. It appeared, therefore, from these facts that the educators of the country are actually beginning to take the problem of narcotic drugs seriously.

A further attempt was made to determine whether this instruction was actually carried out and whether it was effective in character. A test, constructed and given to one thousand widely selected groups of third year high school students, gave us some interesting results. A small percentage of the group had some knowledge of the most deadly of the narcotics and such information as they had was not such as to fortify them against the narcotic evil. The upshot of the investigation indicated without question the necessity of a systematic plan of instruction in the nature and effect of narcotic drugs. This instruction is necessary because of the increased efforts of the illicit distributors of narcotic drugs to create addicts in order to provide a market for their wares. The "drug ring"

(Continued on page 42)

*Assistant Dean, New York University and Director of Education of the International Narcotic Education Association.

Leadership Training Opportunities

TO KNOW the very latest news or to be working on the very newest invention offers a peculiar thrill to most human beings, and leaders in the church are quite human.

The staff members of the forty-three leading Protestant denominations in North America have the very latest news in the development of Christian education, for it is they who are *making* that news as they cooperate through the International Council of Religious Education. Just at present they are engaged in building the *International Curriculum Guide*, which is a brand new undertaking and includes in its scope some consideration of every phase of Christian education. It is an outline of a comprehensive program of Christian education.

These leaders are not selfish; they are glad to have others know what they are doing. Moreover, they need help, and are seeking all contributions to this magnificent enterprise.

Those who are privileged to attend one of the summer leadership schools conducted by the International Council of Religious Education in 1932 will hear the latest news in Christian education, and they will share in making later news. Whatever their work may be—teaching kindergartners, counseling young people, administering the Sunday school, preaching sermons, teaching training courses, supervising county programs—there will be something new and helpful for them, and their experience and knowledge will be used in carrying Christian education another step forward.

The outline of the program of the schools shows unusual variety in the opportunities offered. The cost is low; the locations are attractive; the results are inspiring.

Courses and Conferences

Conferences for city, district, and county council leaders
Courses for leaders of children
Courses for leaders of youth
Courses in Bible
Curriculum building in the local church
(For local church directors of religious education)
Conference on recreational leadership
Course Method in Leadership Training
(Except in Geneva Glen School)
Conferences for Pastors
Conference on parents' problems
Conference for teachers of adult classes
Conference for denominational field men

Dates and Cost

Geneva Glen, Colorado----------August 8-14
Tuition Fee—$5.00
Board and room $12.50, one person in a room; $11.00 each, two persons in a room.

Lake Geneva, Wisconsin----July 25-August 5
Tuition Fee—$5.00
Board and room $25.00, one person in a room; $20.00 each, two persons in a room.

Lake Winnipesaukee, New Hampshire-------
----------August 8-19
Tuition Fee—$5.00
Board and room $25.00, one person in a room; $20.00 each, two persons in a room.

Any church which finds itself in need of more adequately trained leadership will discover no better way of meeting its need than by sending some of its choicest people to a summer school for leaders in Christian education. It is the responsibility of the church to pay some portion of the expenses—and carefully to select the delegates. One of the best steps to take is to appoint a special committee to assume responsibility for making certain that the right persons are selected and that the necessary funds are ready.

Those leaders who feel as though they need new inspiration and new ideas, ought to take the initiative themselves. A student of 1931 was ready to give up her work as primary department superintendent following many years of service, but after two weeks in an International summer school she took up her work with abundant enthusiasm, and not only revitalized and improved it, but injected a new spirit into the whole church school. Such an experience is not peculiar; it is possible for many others.

To be in the vanguard of Christian education—that is the opportunity which awaits those who attend one of the 1932 schools at Lake Geneva, Lake Winnipesaukee, and Geneva Glen.

Further information may be secured from your own denominational board, your state council office, or from the International Council of Religious Education.

International Older Boys' and Girls' Camp Conferences

Dates for 1932

Geneva Glen, Colorado

Girls' Camp—July 25-August 6
Boys' Camp—August 15-27

Lake Geneva, Wisconsin

Girls' Camp—August 8-20
Boys' Camp—August 22-September 3

Lake Winnipesaukee, New Hampshire

Girls' Camp—July 25-August 6
Boys' Camp—August 22-September 3

Every Church Training Every Leader

Creating the Right Atmosphere for Leadership Growth

By Forrest L. Knapp

SOME plants are native to the tropics, while others blossom each summer defiantly near the last stubborn snow banks of the timberline regions of the Rockies. Even though the soil be right and the water plentiful, there must be one thing more for each plant—the right atmosphere.

Subscribers to the *Journal* read in the July, 1931, issue the articles by Dean Weigle on the reasons for leadership training and by Mr. Shaver on an adequate program of leadership training in the local church, and perhaps some have continued with the discussions in this series on the new demands upon leaders, the kind of leaders needed, the way to motivate leadership growth, the people to be trained, the kind of program needed, and the available leadership training curricula. It is conceivable also that a few have followed the six "setting-up exercises" suggested by Mr. Shaver, and actually have planned and organized leadership training programs for their churches. If such be the case, let us rejoice; but with all the cause for rejoicing there is something more to be said and done. For the growth of leaders, as for the growth of plants, there must be the right atmosphere.

Immediately some pastor or church school superintendent will arise to exclaim, "I knew it all the time! It is all right for you to talk about growing leaders in other churches, but it never can be done in our church; there is something wrong with the atmosphere, and so I shall have to go on doing the whole job just as I have in the past." Now wait a minute. The flowers of the tropics have been known to bloom in hot houses while the cold north winds beat without, and, with experimentation, we might discover that timberline flowers would do well in our refrigerators during the hot month of August. More than that, the atmosphere required for the growth of leaders in the church is not determined by the particular angle of the rays of the sun, but by circumstances for which the church itself is responsible. In this regard there is no place for mute resignation to an insurmountable difficulty. The condition to be fulfilled if there is to be present in the church the kind of atmosphere most conducive to leadership growth is this: The church must work constantly at some of the challenging and unfinished tasks of the Kingdom. "Ah, but that is just what we have been doing all the time," you say. Have you? Before expressing yourselves too certainly on this point, let us ask—each for his own church—some specific questions which may help us to get at the bottom of the matter.

1. Is my church centering its attention upon a job outside itself, or is it most vitally concerned with its own perpetuation for its own sake?

It would be interesting and perhaps disheartening to make a research study to discover what problems and enterprises receive the attention of churches and their various organizations, and what proportion of energy and time is given to each. In the average church, how much is done that is for some other purpose than to keep the church alive? In the meetings of the official board, the men's club, the women's organization, the young people's society, how often is there a concentrated interest in something besides the condition of the budget or the growth in membership?

It is said that happiness comes not through seeking for it, but as a by-product of something else, and that the way to build muscles is not by massaging them but by putting them to work at a solid job. Leaders will not grow if they are always coddled, and any church which does nothing but study its own state of health will make its members sicken and die. Too much introspection will result in insanity on the part of churches as well as people.

2. Is the out-reaching work of my church really challenging, or is it dull and insipid compared with daily life?

Orchids have their place, but in this business of Christian education we need some gnarled cedars, and gnarled cedars of greatest strength are found where storms are fierce and life is hard. It is important to pass the offering plates on Sunday morning and count the money to be sent to China, or India, or Africa, or New York, but passing plates and counting money never has and never will make leaders. That sort of thing is only massaging to remove the surplus tissues; for the growth of leaders, there must be solid jobs. In how many Christian homes is the conversation of all at the dinner table on Sunday fired with the enthusiasm of participation in a genuine and worth-while Kingdom task—a task out there, beyond the confines of the home or the church, out there where evil prevails, or hunger lurks, or oppression rides, or canons destroy, or politicians bargain, or children slave, or wealth satiates; out there on the frontier where life has not been claimed for abundant living, where civilization has not civilized but paganized, where that which has been done is as nothing beside that which waits for men and women and young people and children who lead in the spirit of Jesus?

If my church needs leaders, it must enlist its people in tasks worthy of leaders, and leaders will grow. An atmosphere of luxurious and untroubled ease may produce fat hogs for the market; it will not produce men and women who can do the work of the Kingdom.

3. Is the program of out-reaching enterprises so planned, and are the next steps so well anticipated, that every person in the church constantly feels the pull of something more to be done, or is it necessary to manufacture things to do in order to keep people interested?

In discussing a position which he had held for six years, one of the present-day leaders in Christian education remarked that that position had meant more in his development than had any other experience, for each morning when he arose, he felt the pull of something important

waiting to be done. How many children, young people, and adults in the Christian church *ever* feel the pull of something important waiting to be done in the work of the church, to say nothing of feeling that pull every morning or every week? Perhaps more great leaders are developed by being confronted with challenging jobs which are almost too big for them, than by any other factor, and those jobs must continue one after another in close succession so that the accumulated power of one experience will be exercised immediately in moving through the next.

4. Is a premium placed on genuine initiative and creative participation, or do a few officials "rule the roost" in domineering fashion?

A certain citizen of the United States not only has made himself a millionaire, but he has held numerous important positions of leadership in philanthropic and educational enterprises. He is noted for his ability to get things done. But at one significant point he has been largely a failure. Any spark of initiative which his one son ever may have generated, has been smothered by the minutest supervision on the part of the father. The father, when the boy got married, gave the bride and groom a new house, but to them he assigned not the responsibility for its upkeep. When the plumbing was out of order, *Father* called the plumber!

Is it that way in your church? Do the pastor and a few officials always insist that they must call the plumber, or do they sometimes let you go even so far as to try your own hand at plumbing?

When shall we have leaders who can lead, if those who are not leaders never are given an opportunity to learn to lead? If some of the church and church school officials who persistently complain that they have no leaders would do a little leading themselves, they would soon have some leaders. The fact is that he who leads without leading others to lead is no leader. Creative initiative, a sense of responsibility, a belief in the work, a determination to win will come in the lives of those who have the opportunity, under *educational* guidance, to do what they can see needs to be done.

It is a simple matter, after all. The church which centers its attention outside itself upon challenging tasks of Kingdom building and keeps the possibilities of work yet to be done far ahead of present accomplishments, with a ready hand of encouragement for those who will dare to try the new—that church will have *leaders*. The cause of Jesus Christ is a magnificent cause, but few have ever felt its thrill. The only thrills some church people have had are those which come from music or sermons or fellowship suppers or sewing circles or every-member-canvasses. Those thrills may be good, but how much more significant in the growth of leaders is the thrilling atmosphere of a great cause in which a price must be paid, a cause which demands all the inventive genius, all the statesmanship, all the unselfishness, all the beauty, all the thought, all the work, all the consecration, all the faith, all the hope, and all the love which all the people in the church and all whom they may enlist can provide!

The April issue of the JOURNAL will give special emphasis to "Mental Hygiene and Personal Guidance."

The Workers' Conference

A Plan for Using the March JOURNAL *as a Basis for th Program of the Workers' Conference*

THIS issue of the *Journal* has been planned with deeply spiritual purpose. Combining the interpre tation of the Easter message and experience with th theme of "loyalty to Christ," it calls attention to some o those religious values and emphases which our materia istic age neglects. It seeks to assert that religious educa tion is not a mere matter of methods and mechanics, bu is as deeply spiritual as any method or phase of th church's age-long program.

The suggestion is that the workers' conference preced ing Easter be planned with two purposes in mind: first a deepening and refreshing of the personal religious lif of the workers, through a more adequate appreciation o the Easter message of loyalty to the living Christ; second practical help to all the workers in making the Easte season meaningful and spiritually helpful to their pupils

As an opening devotional program one of the follow ing articles may be read and followed by meditation an prayer.

Palmer, "The Significance of the Risen Christ"
Mead, "Easter: Then and Now"
Lynch, "What Easter Means to Me"

The following questions are suggested as the outlin for discussion, each under the leadership of someone wh has read the articles listed. Care should be taken tha these are not simply "talks" but are thoughtful discus sions in which all share.

1. What should Easter mean in the personal life o the church school leader?

a. Is our success in leading our students into closer relation with the living Christ dependent upon our own experience of him
b. In what ways may we as leaders use Easter for our own reli gious growth?

Editorial, "The Foundation of Hope"
Palmer, "The Significance of the Risen Christ"
Lynch, "What Easter Means to Me"
Knapp, "Creating the Right Atmosphere for Leadership Growth

2. In interpreting the Easter message to our church school students, where should emphases be placed in each age group?

a. What purpose should control our handling of the Easte story in each age group? How may difficulties be met?
b. How may the church services on Easter Sunday be mad most meaningful for each age group?

Palmer, "The Significance of the Risen Christ"
Mead, "Easter: Then and Now"
"Easter in Growing Life"
Munro, "Loyalty to Christ"

3. Is the manner in which "loyalty to Christ" is inter preted in our church, and practiced by our church schoo membership, such as to produce actual Christlikeness?

a. In what ways have we misused or abused the ideal of "loy alty to Christ"?
b. Has "loyalty to Christ" compelled us to make any decide changes in our own habits, ways of thinking, attitudes towar others?
c. How many illustrations can be gathered of the changes mad in our students, in their actions, attitudes, and habits as a resul of increasing "loyalty to Christ"?

Editorial, "Are You a Christian?"
Mead, "Easter: Then and Now"
Munro, "Loyalty to Christ"

4. What plans should we make for the spring an summer months at this time?

a. Are we rounding out this year of "every church trainin every leader" successfully?
b. Are we making proper plans for the summer?

Eddy, "The Vacation School Moves Forward"
Knapp, "Creating the Right Atmosphere for Leadership Growth
Harris, "Boys Plan Their Own Conference"
Russell, "A Venture in Religious Drama"

How Can a Parson Organize His Parish?

By Robert Leonard Tucker*

THERE are some ministers who organize their program around the women of the parish. I render homage to those noble women of vital loyalty who ve meant so much in America in the establishment of ristian ideas during the past century. Repeatedly, ertheless, there comes evidence of the unfairness of a uation in a local church which ex- s services from women while men scot-free. With a group of men oring the claims of Christian serv- while the women "carry on," one y seriously consider the influence such a situation upon the lives of ildren in the home. How can any y hold high respect for the Church Christ when his father uncere- oniously shoves all responsibility the Kingdom onto his mother, and ts away with it! Damaged unutter- ly is the legitimate prestige of the urch by this sort of thing. And at our youth outside of the church nk observing these adult males sit- g idly by while women work is so flattering as not to be expressed. It not that we ought to use the women s; but that we ought to use the men ore.

Other ministers organize their pro- am around a group of men. Evi- nces of such large units are plenti- l—the class, brotherhood, or men's b with its thousands of members. en, however, do not constitute the tality of the human race. Where the program of the urch centers in the adult male, the results are not assur- g. A minister in New York aptly stated his remarkable perience in working with a group of two thousand men his church: "It did not work. I found that the tail agged the horse and that the horse did not wag the tail." ll of which leads to the conclusion that if the minister to project his program with effective results, he must mmon to its support *all* members of the human race of l ages. Where better to look for such support than in e church school?

That contemporary Christianity has lost the first glad sh of its evangelical ardor is so obvious as to need no xplaining. Some churches have reached a state of spirit- al impotence resulting in the net increase of not a single ember per year. My own branch of the Christian urch asserts the loss of thousands of boys and girls dur- g the past twelve months. Such a catastrophe is past mprehension. A mad rushing to and fro in the name "evangelism" so often becomes merely the waving of e flag of distress by Christian people. What an oppor- nity the church school offers the minister for a sane evangelical program. With what moral confidence can he approach parents of the children in his school in behalf of Christ. And the capacity of the church school to produce Christlike personalities, no minister has yet measured. Marvelous as have been the results already attained, the end is not yet.

There are pastors who turn to religious education as a last resort—after they fail to make a go of the regular church program.

But not so with the author of this article. He is deservedly successful as preacher, pastor, and administrator. And he has ideas about his church school.

Much wailing is heard over the decline of the missionary effort throughout Christendom. That a church lacking missionary zeal is a dying church is admitted by preachers everywhere. Exhausted are some of the older methods used to bolster up this declining interest in missions. Why not try education. When the church gives its people facts, educates them in the opportunities prevalent in the missionary field and permits them to master the intellectual and spiritual techniques involved in the expansion of Christianity, at that time and at that time only will the high tide of missionary zeal return to flood these ecclesiastical shores now so barren. What a chance the church school offers the minister to produce a generation of adults who shall be missionary-minded. Ere ten years of this and we begin to reap the harvest.

Wise the parson who is not disturbed because the church is opposed by her enemies. God bless all the Menchens who laugh at us for it is comforting evidence that we are on the right track. Greatly aroused, however, should the minister become when hypothetical friends of the church flout and ignore her, believing her impotent. Observing how the alert minded youth leave her, how workingmen are not found sufficiently among her numbers, how dull is her sense of social justice; one cannot but wonder concerning the future. It is a naive and futile type of mind which declines to read the meaning of such facts as these. Nor are intelligent ministers in any mood of complacency, seeing the church struggling to strike the note of reality for this age, an age unable to discover the sources of spiritual dynamic. Spiritual reality, however, and the attainment of a sense of social dynamic resulting in the expression of any effective ideal of Christian brotherhood depends upon knowing certain physical and moral facts. Only as men master facts can they become useful in the Kingdom of God. The futility of so much preaching persists because hearers do not have at their disposal the social knowledge needful to make the principles proclaimed from the pulpit concretely effective. Until church members know the truths relative to a social and industrial society, there will be no revival of religion in the church. Where can such

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A Venture in Religious Drama

A Worth-while Summer Project for a Young People's Group

By MARY M. RUSSELL*

RELIGIOUS dramatics, so-called, have been so generally accepted by churches and so cordially received by audiences that they are coming to be used on all occasions. In this very popularity lies a grave danger to the future of religious drama for too often the presentations fall far below the standard of drama. Frequently they are little more than speaking by costumed persons under colored lights. The need today is not for *more* but *better* drama. Every dramatic production sponsored by a church should be artistic and meaningful and presented with skill and effect. All last minute and hastily arranged demonstrations should be avoided.

The trend today is away from the elaborate pageant with its impersonations and symbolism and toward the play, especially the one-act play. This is a move in the right direction for a play moves swiftly toward a griping climax, has a clear-cut line of action, a real plot, and is of greater interest to young people. It is true that amateurs, with little training and less practice, find it difficult to manage the continued and sustained action required by a one-act play but skill in that line can be acquired. Better drama will of necessity demand more time and work. It will exact more careful selection of material and the training of both players and technicians. But the time will be well spent.

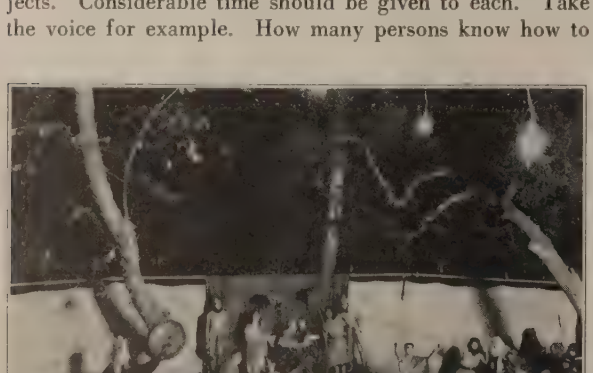
The best type of work can be done through a drama club. This will be one club that will not have to seek members or devise attendance schemes, for in every church there are persons who will be eager to avail themselves of the benefits of such an organization. The club should provide instruction and practice in two major fields; acting and production. The first, acting, deals with all the things a player should know—voice, posture, interpretive action, characterization, stage presence, and related subjects. Considerable time should be given to each. Take the voice for example. How many persons know how to use it correctly and effectively? How few can make reach the far corners of a room, reveal an emotion, keep its tone in harmony with the words uttered. It amazing the improvement that can be made in a few wee of study. The same applies to motion on the stage. It all very well to say, "act natural." But that is just wh a self-conscious person can not do. Of course no o should attempt to become a mechanical contrivance a move by diagram but he should learn how to overcome h nervous condition and how to appear at ease. Any o who aspires to appear in religious drama should at lea be taught the general principles of acting.

The second division should take up the whole field stage craft—making and decorating sets, lighting in all phases, costume and design, property making, everythin in fact that has to do with production. This section wi prove quite as fascinating as the other and will appeal many who would not enrol in the class for actors.

The classes should take up actual courses of study whic will be far more than a series of rehearsals. Addition and specific training must be done on plays to be pr sented to the public. The work will be simplified, if ear in the year, a schedule of dramatic performances for t year is made out and adhered to rather closely. This wi eliminate the mad rush for a play as some special da approaches, the giving of parts to whomsoever will tak them, and the frantic search for free hours in which rehearse. Better no drama than plays poorly done. Th director of the drama club should be an efficient perso trained in the field of drama and a specialist in some pha of the work. He should be able to call to his assistan experts in the various lines, either in person or throug their writings. More than that he should be one in sym pathy with the church and its endeavors and one who wi keep religious drama from becoming a mere program fille

The summer is an excellent time in which to introdu a course in religious drama. One might think at first th the disorganized condition of the school would be unfa orable for the venture. Quite the opposite is the cas Nearly every church school interrupts its schedule durin June, July, and August thus freeing members from atten ance at their regular classes and making available man precious hours. Vacations come and go, taking peop away and bringing others back but always leaving son in town. Those at home will welcome a course in dram and will have the time to give to it. The introduction this new course during the summer months will not inte fere with the regular courses of study for as a rule they a discontinued with the advent of vacation.

The class should meet at the hours on which the depar ment has been accustomed to convene; a Sunday and mid-week session. A satisfactory arrangement is to devo the Sunday hour to a study of materials, the mid-week se sion to methods. The former will consist largely of Bib study but from a new angle. Not all biblical stories a



ELIJAH BRINGS FIRE FROM HEAVEN

*Los Angeles, California. Author of *Producing Your Own Plays.* Ray Long a Richard R. Smith, Inc., New York City.

pted to dramatization. Which ones are? An average up of persons will answer with a chorus of familiar nes: Joseph, Moses, David, Esther, and a few more. t is too short and too indefinite a list. There are many dents in the lives of those named but not all are suited dramatic presentation. There are other characters whose s are full of interest and color and whose experiences allel those through which youth is passing today. In group are Nehemiah the patriot, Elijah the courageous, borah who could influence men, Dorcas, Peter, and ers. It is for the group to determine which incidents ll be used.

n order to determine a choice of scenes it will be necesy to recall as many incidents as possible and to supplent those enumerated by reference to the Bible. This y constitute a review of familiar material to some but will be the discovery of new information for others. veral weeks may be spent in gathering material and dissing its dramatic possibilities, after which one story uld be selected and worked into a play. Each person uld be urged to contribute to the idea and from the umulation of suggestions there should emerge the nuus of a play. Religious and biblical plays already in nt might be read and listed by a committee—those that within the ability of the church to be marked in some y so as to be located quickly later. This list will lighten work of committees at Christmas, Easter, and on other asions.

At the mid-week session the group should be divided. one section the mechanics of production should be conlered, in the other the rudiments of acting. No regular urse, similar to the one to be used throughout the year, uld be attempted. The summer course should be more the nature of an appetizer for the year's work and should ch the high spots and stimulate interest in the subject. e evening should be given over to working out the play epared from the Sunday study. It should form the basis illustration for the talks, and serve as practice material. om the demonstrations the director may discover new yers and technicians. It is a temptation to use the same rsons over and over again. It is natural for a teacher call upon one whom she knows will do well, so the rector turns to that young person who has proved his ility. Very often there are others in the group who uld do quite as well if they had the chance. The conntly changing attendance of the summer enables the rector to become acquainted with more individuals and locate those who have good speaking voices, gifts of aracterization, and other possibilities.

The main advantage of the course is not that it has oved a summer attraction but that it carries over into e fall and becomes the foundation of the all-year drama ub. The young persons who have been together in the asses during the summer will be anxious to continue their ork and will become a self-appointed drama committee. ey will see occasions ahead for dramas, one-act plays, ort sketches, both for Sunday and for weekday affairs. ey will recognize opportunities for all who desire to rticipate; the self-conscious boy who would not dare to pear on the platform may be skillful with lights, the rl whose voice does not merit her a place in the choir ay be valuable on the stage. They will already have rned one important lesson; that drama is more than a

Judah's Intercession for Benjamin

beautiful play, it is a piece of cooperative endeavor in which the work of a person behind the scene is as important as the lead in the cast for both are essential to a finished production. The impetus for the drama club will come from this summer group and the year's work will be simplified by their assistance.

One means of stimulating the churches of a community to better endeavors in religious drama is by means of a Drama Tournament. The attempt has been tried with marked success in a number of cities. Last year twelve churches participated in a tournament sponsored by the Board of Religious Education of Pasadena, California. The plays were all one-act plays, selected from a list approved by a drama committee. The plays were presented on two successive evenings, six each night. All were given on one stage. Five minutes were allowed each group for preparation and five more after the conclusion of the play in which to put the stage in order for the next group. The contestants all conformed to rules prepared by the committee, one condition being that no director should appear in the cast. An additional requirement this year was that at least two members from each participating group should attend an accredited course in religious drama at the Community School of Religious Education. That put the players on a more nearly equal basis. Great interest was exhibited in the tournament not only by those who entered it but by churches that are looking forward to taking part another year. The plays presented were a credit to the churches and were splendid examples of what may be accomplished.

Religious drama, if rightly used, becomes a valuable asset to any church. Let us not be satisfied with slipshod, unfinished presentations; let us strive for good plays well produced. Then will religious drama be art, a joy, a teaching force, and a worth-while activity.

Some helpful books on religious drama are:

Grimball, Elizabeth B. and Wells, Rhea, *Costuming a Play*. New York: The Century Co., 1925.

Purdon, C. D., *Producing Plays*. New York: E. P. Dutton & Co., 1929.

Russell, Mary M., *Producing Your Own Plays*. New York: Ray Long and Richard R. Smith, Inc., 1931.

Selden, Samuel and Sellman, H. D., *Stage Scenery and Lighting*. New York: F. S. Croft Publishing Co., 1930.

When You're Out With a Crowd

By Annie Sills Brooks*

In this, the third of a series of three articles by Mrs. Brooks regarding a group of juniors in their consideration of the right thing to do when one is "Out with a Crowd," the procedure used on the third and fourth Sundays is described.

ON THE third Sunday the hymn used in the beginning of the service was, "Dare to Be Brave." This was followed by the discussion of the fourth answer to—"When you're out with a crowd it is always right: To uphold them in whatever they do."

The superintendent tried to lead the discussion so that the boys and girls would see that the crowd could not always be right, and the story used was:

"Simeon and the Crowds"

"Get up, Simeon," said Joel, shaking his brother who still lay upon his mat.

Simeon stirred and opened his eyes. The room was still dark. Through the window he could see that the sky was grey with a rosy tinge in the east where the sun was getting ready to come up.

"It's too early," said Simeon sleepily. "The sun is not yet up."

"Aye," answered Joel, "but there is great excitement in the city. They have arrested Jesus of Nazareth. He was tried by the high priests during the night, and now they have sent him on to Pilate. The men have all followed and I am going too. You may stay in bed if you choose."

This was news indeed. Simeon jumped up, folded his mat and rushed out of the house after Joel. Joel was twenty and a man now; Simeon was eighteen, taller than Joel and beginning to take his place in the world of men. He was learning to be a scribe so that he might take up his father's work in the synagogue.

As he hurried through the streets with Joel, Simeon was remembering the first time he had seen this Jesus. It was three years ago and he had gone up to the temple with his father to worship. There had been a strange man there with a group of his followers. People said that they came from Galilee. Perhaps he would scarcely have remembered them, so many strange people were always coming to the synagogue, but there had seemed to be something different about this leader. Then he had healed a man who had a small, withered arm.

The priests and Pharisees had not liked that at all. They said it was the Sabbath and no one had a right to heal on the Sabbath day. Simeon had wondered then if it had been one of them who had the withered arm if they would not have been glad to have it made strong and wh on any day. He knew if it had been his arm he would have want it healed. He had thought it wonderful that a man could heal li that. He liked the face of Jesus.

He had not seen Jesus since then until a few days ago. Ea one morning he had come riding into Jerusalem on a colt. Peo had followed him in crowds, and hundreds had lined the stree They had thrown their garments before him, and some had thro flowers or palm branches, and all of them had cried, "Hosan blessed is the man that cometh in the name of the Lord."

Simeon had stood on the street and shouted with the re "Hosanna, Hosanna." There was something wonderful about th man. Although Simeon had not seen him since that day in t temple he had heard much of him and his teachings. He h wanted to shout his praise with the crowd.

His thoughts were interrupted for as they hurried through t streets other people began to join them.

"Well, they've caught the blasphemer at last," said old Har "I knew they would some day. How dare he claim to be the S of God."

"They will crucify him this time," said Aaron.

Simeon did not like that thought. He had seen Jesus only twi but there seemed something different about him. He had nev heard of any great wrong Jesus had done, and always he had taug love and kindness, at least people who had heard him said that.

But now a great crowd was hurrying through the streets a soon they stood before the palace of Pilate. On the porch of t palace stood two men. Simeon was tall and he could see over t heads of the crowd.

"I find no fault in this man," Pilate was saying. "I will, the fore, scourge him and let him go."

Simeon knew the custom to release a prisoner at the feast a he hoped th Jesus might the one. But t surging crowd w crying, "Cruci him, crucify hin

Simeon look around and th in the crowd saw many famil faces. There we priests from t temple, and Ph isees, Simeo own father, a many othe neighbors a friends. Th were all shouti "Crucify him."

"Surely thought Sime this man must wicked, or all these peop would not cry

SIMEON, TOO, CRIED "CRUCIFY HIM!"

(Continued o page 48)

*Durham, North Carolina.

Boys Plan Their Own Conference

By ERDMAN HARRIS*

A REPRESENTATIVE group of boys from various sections of New York state met in Albany to discuss plans for a week-end older boys' conference. were told that the decisions affecting the conference up to them. They were to decide the theme of the ering, the character of the sessions, the speakers to vited, even the age and status of the delegates, but knew they could count on whatever cooperation they ed from secretaries and other adults.

rst of all, they tackled the worship services. At some e regional conferences the year before, these had been arge of local pastors who had made them the occa of Bible reading, sermons, and long prayers. The voted that they did not want this kind of thing. The ing out of the details of helpful worship services was o the Brooklyn-New York group of older boys func ng through their committees.

to the theme of the conference, a tentative decision been reached at a preliminary meeting to the effect this conference should concern itself with the question Science and Religion." After a lengthy discussion it decided that this topic did not really bear upon the of high school boys very vitally. Several questions proposed by various members of the committee and cision was reached that a statement of theme be de ped from these. Here are the questions: What is the rence between Christians and other people? What hristianity for us in everyday life? What is Chris ty in the twentieth century? What makes everyday religious? Other topics suggested were: A re-defini of religion; progressive Christianity versus the ma e age; religious power in the machine age. The gen trend of all this was seen to be rather clear. The y which ran through most of these was: What is stian in everyday life?

here was a great deal of eagerness on the part of the that the materials for discussion at the conference ld be real situations, collected with great care from cies working with boys in New York state, and that situations be as representative as possible of the dif ties which young men actually face in trying to find what is the Christian thing to do.

he writer was asked to help in the gathering together ase material and in the setting up of the conference. of the boys' work secretaries on the state committee, iam Burger, was to be the organizing genius of the le affair. At a meeting of the boys' workers of the our plan was presented and the request was made for al cases in which boys had found it difficult to decide t was the Christian thing to do. During the next day o, fifty good situations were reported. We felt that would at least give the conference a realistic basis n which to launch out into an adventure of discovery. o show the kind of material we were able to get, here a few cases selected at random.

Hi-Y club in a large metropolitan high school planned to give ner to the championship basketball team. The captain of the was a colored boy who had also been honored by his school s by election to responsible positions. After some discussion, however, the group decided that it would do more harm than good to invite him to the dinner because he was colored. Would it have done more harm than good? What kind of harm would it have done? What good might it have accomplished if he had been invited? What should be the stand of the Hi-Y member who is honestly anxious to do the right thing?

A foreign-born German boy joined the "Y" and during his first night on the gym floor was "razzed" and "kidded" by the group. He was forced to go through a "hot hand" after being the last out of the swimming pool. He seemed to be taking his medicine like a man. At the end of the evening a fight in the locker-room resulted in the German boy getting the worst of it. The experience was too strenuous for the quite sensitive boy and he quit the "Y." What should be the Christian attitude toward hazing, "razzing," "kidding"? Is it ever right to put a fellow through his paces? Is it sometimes right, and if so, under what conditions? What is the Christian thing to do?

At the close of the young people's meeting one Sunday evening John invited Bill to help him take his girl and her friend home. On the assurance that they would rush it through and have a soda together afterwards, Bill agreed. John and his girl went ahead. The next thing Bill knew, John was standing in front of a cheap vaudeville house waving two tickets and calling to Bill to hurry up and get his. Bill had never attended a theater on Sunday before. Bill went, he said, rather than appear to be a "piker," arrived home at 1:00 a. m., and felt that he had had a terrible evening. Is it ever right for a boy to be a "piker"? What should be one's attitude toward the use of Sunday anyway?

The Hi-Y club put on a minstrel show and cleared $300.00. The boys were strongly divided in their opinion as to whether the money should be spent for the benefit of the club—for banquets, athletic equipment, and so forth; or whether it should be spent, or, at least, part of it, on worthy causes? What is the Christian solution of such a problem, and how would one find it out? Why is it not all right for boys to spend money that they themselves have earned on things which will promote the richness of life in the group? On the other hand, is it right for boys to spend a lot of money on equipment or a good time for themselves, when there is so much abject poverty even in this most prosperous country?

John was caught shooting craps in the vestibule. In the interview which followed he laughed at the thought that he had done anything wrong. What is a little gambling anyway if you use your own money? Is it all right to bet a soda on the result of a basketball game, for instance? If there is not much harm in that, at what financial level does betting become wrong? Why is it that a great many of the best boys in the "Y" see no harm in tossing pennies or in "rolling bones"? What is the Christian attitude toward gambling?

A crowd of boys were on a co-educational sight-seeing trip when one of them received, in his change, a counterfeit quarter. He needed the money in order to pay for his lunch. Should he pass the quarter off on someone else or should he take the loss himself and try to borrow the price of his meal? What is the Christian thing to do?

The name of a boy was proposed for membership in a Hi-Y club. However, someone objected to his being included in the fellowship because he had stolen an automobile two years before. Some said that the Hi-Y club ought to preserve the highest possible standards, while others said that no matter what a boy has done in the past, if he is sincere about his present and future life he ought to be allowed to join. What is the Christian attitude to take?

The largest number of cases received dealt with the questions of class, national, and racial divisions and distinctions; the second largest group, with the question of group spirit and standards of action. "What is Christian in family relationships?" vied for second place, while honesty, amusements, religion, choice of college, faculty-student relationships, standards of success, sex, and moral ideals represented the other types of queries.

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Some time after these cases were secured, fourteen boys and two secretaries met to chat over again the plans for the conference and to decide on some of its details. A number of decisions made at this meeting were interesting:

1. In regard to the worship services, eleven out of the fourteen boys voted to have reading from the Bible included in the services, only three signifying their desire to have extra-biblical material included. They were unanimous in their desire to have stories instead of sermons. Eleven favored silent prayer and meditation. The majority registered a strong dislike for the regular prayers by a leader. The group was unanimously against having prayers read in unison, but were unanimously in favor of what might be called guided-meditation. They were agreed that boys should lead the services, and they delegated the responsibility for this to the suburban New York Council. They voted that this group should also select ten or twelve hymns to be used during the conference from a list of one hundred well-known songs, and that if during the conference there was any responsive reading, it should be printed in the program and prefaced by a brief explanation of its background and spirit.

On the basis of this decision, three boys were selected to lead the worship services. They did so at the conference. The only criticism of their part was that the material of the stories and guided meditation, having been selected by the leaders, was too formal and unboyish! This was true; but could be remedied in any future work of this kind.

2. A second proposal of the committee was that there should be prepared for presentation three one-act plays, each representing some situation familiar to boys, two having to do with high school problems, and one with the difficulties in the life of industrial workers. The Interbranch Council of New York City accepted the responsibility of preparing one of these plays. Mr. Burger stated that he would get the Brooklyn "Y", and the Prospect Park Branch, to undertake the second, and that the Y-Indus groups at Buffalo Central would take on the preparation of the working-boy situation.

As a result of this decision the experiment was tried at Rochester of having these playlets produced before the one thousand delegates there in attendance. From the dramatic standpoint they were only fair. The leaders and adults at the conference were not convinced of their effectiveness, but the plays certainly did furnish material for discussion.

The first play was produced at the first evening session, and had to do with a discussion of family situations on the part of the boy members of the Brooklyn Y. M. C. A., the scene taking place in the lobby. A sketch from this play will give its flavor:

SECRETARY: Hello, Bob, are you going to Rochester?

BERGEN: No good. I can't get the money. My father's all off the "Y."

ELSIS: What does your old man know about it?

BERGEN: It's like this. My father was over in France during the war, and he says the "Y" gave the soldiers a lousy deal. They charged high prices for cigarettes when the Salvation Army and the K. of C. were giving them away.

ELSIS: Yeah. I have heard that, too, but that was twelve years ago! What's that got to do with your going to Rochester?

BERGEN: Nothing. But he always brings it up. He's stubborn. Say, Mr. Bryan, was that really so about the cigarettes?

SECRETARY: No, Bob. It's only partly true. The "Y" was asked by army headquarters to sell to the entire army, whereas several other smaller organizations spent a large share of their money in gift tobacco. So, like most all war propaganda, it was much exaggerated.

ELSIS: Say, I want to pay you $2.00 toward the conference befo I spend it. Boy, it's going to be a tight squeeze to get the re All I get is two dollars a week allowance for car-fare, sch lunches, and everything.

MORRISON: You got a cinch. I don't get a nickel from home a all my spending money I earn here at the "Y" and worki Saturdays at the A. & P.

SAVANE: Well, that's a good one. Don't your folks give you an thing? I thought mine were tight when I coaxed five bucks week out of them. I know a fellow who gets $10 a week.

ELSIS: What I kick about is that my mother wants to know wh I do with every nickel. I can't even buy a tootsie roll witho telling her what kind it was.

CULLEN: Allowance—bologny. You birds talk as though y were starved. Wait till you quit school and start to work. fork over eighteen bucks every week to my mother and am pro of it.

SAVANE: Goody, goody, mamma's little right hand man!

BERGEN: What do you know about it, Savane? You've had a sna Your family's got some dough and besides, you're the only ki

SAVANE: Oh, I didn't mean anything.

BERGEN: I ask my mother for a dollar whenever I need it. She the bank and it saves me from bothering about it.

MORRISON (*leans over desk*): But don't you have any money the bank?

BERGEN: Naw, I can't be bothered. Besides, I get everything I wa when I ask for it. That is, almost everything. I wait 'till t right time and then ask for it.

SECRETARY: Don't any of you fellows keep track of your ow money?

ELSIS: Keep track? Say, I'm a detective. I have bloodhoun out for every cent.

CULLEN: Sure, I do. And so do all our family. It puts you your own. We put all our money in together and then if I and spend a dollar more than my allowance, I lose this ne week. It puts the whole responsibility on to me instead of Be gen's method where he has to run to his mother for everythin "Heh, ma, give me twenty-five cents for a show?" How cou Bergen ever run a family?

SAVANE: Why worry about that? Don't cross your bridges, boy till you get near 'em.

BERGEN: And I suppose you have a nice little bank account a put some coin in every week, don't you, J. P. Morgan?

SAVANE: Imagine it, cutting out a good show or a swell par every week just to kid yourself into thinking that you're a W Street banker. They're playing you for a sucker. That id about saving pennies is the bunk. Didn't you read Henry Fo lately where he said, "Spend your money, don't save it"? B sides, if I really need ten bucks I can squeeze it out of the folk They say "no" at first, but I keep bringing it up and naggi so that they can't stand it after a while and pop finally say "For goodness' sake, let the boy have the money and give n some peace." If that doesn't work, I ask pop to loan me son on my next week's allowance, and then I figure he will forg about it.

MORRISON: Does he?

SAVANE: Sure, he always shells out. He's easy if you know t system. You gotta have a system.

PETERSON (*puzzled by all this criticism of parents*): You gu talk as though living with your family was some dirty politic racket. Do you have to be as crooked as that?

SAVANE: Sure, you have to keep 'em guessing. "Always be o step ahead, son."

CULLEN: What good does the racket do? You kid your parer and your boss and you think you're smart. Maybe they are n as dumb as you think. Maybe the guy you are kidding most yourself. What's your system, Pete?

PETERSON: I dunno. We always got along all right without a system. My mother says as long as I do my share, it's O. what I do with my allowance and my spare time.

SECRETARY: Don't you have to kid 'em along the way Savane doe

PETERSON: Naw, they have some sense. If I want to do son thing we talk it over and they usually say all right. If it's crazy proposition usually they let me do it anyway, hoping will be a lesson. Don't you birds ever make plans together home?

BERGEN: Plans together? It's nothing but. Say, when I get new suit, it's only my mother and two sisters and I that go the store. What a quiet time we have. It's terrible. Moth wants one style, Sis another, and they forget all about me. t guy that's going to wear the suit. Then Sis gets sore cause s says it's her money helping to pay for it. So I get a fine su I do.

ELSIS (*dumblike*): Do you help her pick out her dresses?

BERGEN: Don't be funny. You don't know my sister.

ELSIS: I don't want to. (*—and so on!*)

(Continued on page 48)

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR APRIL

*By Elizabeth Harris**

] you follow the suggestions given for
s programs and include in your activi-
ntertaining guests from other schools,
taining people from the different depart-
s of your own school, and a visit to the
h service, the children will enjoy keep-
record of these activities. This record
be kept in a large book illustrated with
res and with original drawings made
he children.

veral poems are suggested in the services
he next few months from *One Hundred Poems*, edited by Marjorie Burrows, published by the Whitman Publishing pany. The collection is inexpensive and have many uses. It is suggested that a or copies be ordered for the primary rtment.

April 3

IE: *Our Church*
. TO WORSHIP:

was glad when they said unto me,
et us go into the house of the Lord.

N: "The Quiet Sabbath Morn is Here," m *Songs for Little People* (Pilgrim ess).

N *(by first grade):* "The Church Bells" lusic printed in the January, 1931, *urnal*, page 31.)

Y: "When Jesus Went to Church" uke 2:41-51)

N: "Our Dear Church" (see accom-nying music)

RSION AROUND CHURCH: Tell of people o helped build your church. If your urch has pictures of former pastors, int them out. Tell of what the church ans. Bring in naturally something of ildren who live at distances from any urch and find it difficult to go often.

Plan to invite children of other primary partments to your service or to visit her primary departments in the commu-ty. If this is decided upon, talk the ans over with the children and decide at to do and the part each can take. ggestions for two alternative programs e given for next Sunday. The service ould be planned by the children. The ildren should suggest the contents of e prayer, although the teachers or super-tendent may put it in proper form. They ay also make original contributions to e service.

POSING SPECIAL POEMS AND MUSIC: This nnot be done "to order." If the chil-en have not done anything of this kind fore, they probably would be unable to so now. It is worth trying, however, d if they have caught the spirit of the rvice today and really want to join with hers, you may have some worth-while ntributions. (For examples and some-ing of the technic of securing such con-ibutions see Hugh Mearns, *Creative ower;* Entwistle and Harris, *The Call rum;* Mable G. Wagner, *Children of the ea and Sun;* and articles by Jeanette Per-ns in the *Pilgrim Elementary Teacher.)*

April 10

N I: Uniting with one or more depart-ents of your own school.

L TO WORSHIP *(by entire group):*

was glad when they said unto me,
et us go into the house of the Lord.

HYMNS: Chosen by each department represented.

STORY *(by a child):* "Building of a Tent Church" (This may be written from chapters 25, 26, 27 of Exodus; or adapted from the story as retold in *A First Primary Book in Religion*, by Elizabeth Colson, page 109, Abingdon Press, so that it may be given by a child.)

HYMN: "Our Dear Church"

Make a trip outside to look at your church buildings, and to think of children and fathers and mothers worshiping.

HYMN: "The Quiet Sabbath Morn is Here."

PRAYER:

Our Father, we thank thee for our church. We are glad that we may all come together to think about our church and to hear more about thee. Be with us today as we worship and study together. Amen.

PLAN II: Entertaining guests from other schools. (A child presiding.)

WELCOME *(very brief):* by superintendent.

WELCOME *(by primary child):*

We have been thinking about our church and primary department. We thought we should like to have you come and share with us in our worship and in our study. We planned a service that we hope you will enjoy. After the service we shall be glad to have you go with us into our classes.

CALL TO WORSHIP:

I was glad when they said unto me,
Let us go into the house of the Lord.

STATEMENT BY PUPIL:

You know the Psalms are really hymns. They were composed to be sung in the temple or church services. Some children in a primary department in New York made up music to which they sang the One Hundredth Psalm. We shall use this music.

THE ONE HUNDREDTH PSALM: The music referred to may be found on pages 128-130 in the teacher's edition of *The Call Drum* by Entwistle and Harris, Friendship Press. Or it may be preferable to use only a part of the Psalm to music such as "Enter into His Gates" which was printed on page 34 of the October, 1931, *Journal*.

STORY: "Building the Tent Church" (See notation regarding this story in Plan I.)

SONG: "Our Dear Church Was Builded"

PRAYER: See prayer in Plan I.

TRIP: Through church or outside to look at church or churches.

SONG *(while inside sanctuary or auditorium):* "The Quiet Sabbath Morn is Here," or another song about the church which both groups know.

RETURN TO PRIMARY DEPARTMENT ROOM: Invitation to join classes. In so far as possible, let each child take one of the visitors of his own age with him into the class. Talk about plans for next week. Dramatize story.

April 17

This day could be used throughout the church as visiting day with one person appointed from each department to visit the other departments. The minister and the general director or superintendent would greet each department briefly according to a time schedule worked out carefully in advance.

In the primary department have a child preside again this Sunday.

CALL TO WORSHIP:

I was glad when they said unto me,
Let us go into the house of the Lord.

SONG: 'The Quiet Sabbath Morn is Here"

WELCOME *(by a pupil):*

We are glad to have so many guests today from other departments of the school. We hope that you will enjoy your visit. We shall try to tell you about the things we have been doing.

GREETINGS: By minister, with special invitation to worship with all the other people next Sunday and to assume definite responsibility for a part of the service.

CHILD:

We thought you might like to know some of the songs we like best. We voted and there were three that most of us liked very much.

SONGS: Three suggested by children.

CHILD:

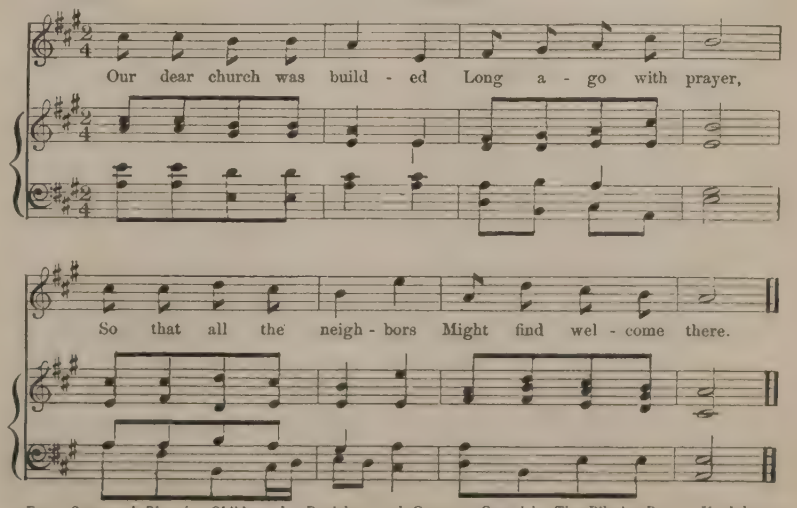
One of the stories we heard and liked is the story of the building of the tent church or the tabernacle. We are going to play the story.

DRAMATIZATION: "The Building of the Tent Church." Use any original music or poetry. A prayer may be included as part of the worship in the completed tabernacle.

Source Unknown

Our Dear Church

C. H. Rinch



—From *Song and Play for Children*, by Danielson and Conant. Copyright The Pilgrim Press. Used by permission.

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How Our Church was Built: (If there is any one in the church who remembers and could tell briefly some incidents connected with the building of your church that would be of interest to the children, ask them to make the contribution at this time.)

Song: "Our Dear Church"

Prayer:

Our Father, we thank thee for our church. We pray that all of us may learn to know thee and may love this church and the other churches in our town (or in our city). May we and our friends and their friends and all the people about us feel thy nearness and the love of us all as we come into our church. Amen.

Tour of Inspection, looking at treasures of handwork, of record books (records of interesting experiences), of pictures with explanations by previously appointed guide.

Presentation of Gift to department by men's and women's classes, or by parents. Naturally this is optional. It would be a lovely consummation to the service if the adults would present the primary group with needed equipment or would help them in one of their missionary or world friendship projects. The primary superintendent might, if she felt it would be acceptable, tactfully suggest such a contribution.

Response: by superintendent, teachers, and children.

After Classes: Decide upon and rehea the part to be taken in the church se ice for the following Sunday. The mary children might do one of the lowing: sing a favorite song; drama a story, as for instance "The Building the Tent Church" (in case this is d the congregation should be warned t the children are embarking upon a ious undertaking and not an entert ment); work out a responsive wor service (see Perkins, *At School with Great Teacher* for a worship service gi by a primary group).

April 24

Joint Worship in the church auditori

JUNIOR DEPARTMENT WORSHIP SUGGESTIONS FOR APRIL

*By Marie Cole Powell**

In guiding the worship experience of the junior group during the month of April, there may be a combination of objectives. First, we shall want to deepen the juniors' appreciation of the church and to strengthen their feeling of being a very real part of the church. There is not time in four or five Sundays to develop an appreciation of all of the church's glorious history or of its far-reaching and effective influence today. In the suggested approach the aim is first of all to help the juniors to catch the spirit of the early Christians and to enter imaginatively into the fellowship of those first followers of Jesus. In the second place the aim is to help each junior feel a distinct responsibility for making his own church a "Church of the Friendly Heart."

These worship experiences will be far more meaningful if adequate time can be allotted for them and for preparation for worship. Junior departments with weekday group meetings or junior leagues or societies or long Sunday morning sessions can develop these limited suggestions more adequately.

Leaders may find it desirable to extend this worship experience over into one or two Sundays of the following month rather than to stop before the experience of fellowship in the church has reached its fulfilment.

Theme: *Fellowship Within the Church*

Since not only the *thought* but the *experience* of *fellowship* is to be stressed it is suggested that the worship be kept of a very informal type, at least for the first Sundays of the month. Let there be real fellowship among the juniors in the exchange of ideas and in *thinking together* about the church. Provide opportunities for fellowship expression: "

(1.) With other departments or classes.
(2.) With adults.
  (a) Join with them in some church enterprise.
  (b) Participate in a worship service with the adult congregation.
(3.) With sick playmates or older shut-ins.

Suggested Worship Activities:

(1.) Search hymnal for hymns of the early Christian church.
(2.) Plan a worship service using materials of the early church.
(3.) Plan to share this worship service with some other group in the church.

Source Material

An effort has been made to suggest worship materials contained in a few books, so that the leader may purchase these and make use of them in planning the worship program for the ensuing five or six months.

Sources which will be referred to in later services will be:

New Hymnal for American Youth, Century Co.
Crosby Adams, *Worship Songs*, Clayton Summy Co., Chicago.
Hulda Niebuhr, *Greatness Passing By*, Scribner's Sons.
Primary Music and Worship, Presbyterian Board of Christian Education.

Additional Source Material

From Board of Education, Methodist Episcopal Church, 740 Rush Street, Chicago.
"Worship in the Junior Department of the Church."
"What Is the Church?" Olive Volkmar.
"Some Good Turns," Olive Volkmar.
"Robert Allen, Christian," Hazel Orton.
Jay Stocking, *Mr. Friend O'Man*, Missionary Education Movement.
Elsie Ball, *The Story Peter Told*, Henry Holt & Co.

April 3

Introductory Music: "L'Angelus," by Gounod (In *Worship Songs* by Mrs. Crosby Adams), or any music which suggests church bells or chimes.

Picture Conversation: To stimulate the thinking of the children about churches and what they stand for. Suggested pictures:

From Art Extension Society, Westport, Conn.
"Church at Old Lyme," Hassam.
"Appeal to the Great Spirit," Dallin.
"The Vigil," John Pettie.
"Christmas Morning," Jules Guerin.
"The Landing of the Pilgrims."
"The Cathedral of Rheims" (or any Gothic cathedrals or churches).

Bring out the thought that people can find God and worship him in many kinds of places and in many ways.

On desert sands the vision comes
As men turn towards the east.
And while some fasting, see God's face,
Some find him at the feast,

In temple and cathedral dim,
Thro' vigil, chant, and prayer,
Wherever man cries out to God,
The living God is there.[1]

—Hinton White.

Questions for Thought and Discussion: Then, why do we need to go to church? What is a church for? What do we mean when we say "the church"? (The leader will find helpful material for this discussion period in two pamphlets published by the Board of Education of the Methodist Episcopal Church, "W is the Church?" and "Some Good Tur by Olive Volkmar.)

Leader: If you should move into a c munity as a stranger, what kind of church would you like to go to? A responses from the children, the lea may tell a story, "The Church of Friendly Heart" by Jay Stocking in *Friend O'Man.*

Leader: I wonder if Mr. Friend O'Man been asked to describe the church he looking for, if he would have done something like this. Read from blackboard in unison:

"The Church of the Living God"

This is the church of my dreams;
The church of the warm heart,
Of the open mind,
Of the adventurous spirit;
The church that cares,
That heals hurt lives,
That challenges youth;
A working church,
A worshiping church,
A church of courage,
A friendly church for all people,
The church of the living God.[2]

Hymn: "O Brother Man, Fold to T Heart Thy Brother" (verses 1 and Before singing this hymn, read it gether and talk about it. The leader mi ask, "Why do you think Mr. Friend O'M could worship better in the Church of Friendly Heart?"

To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Questions to Think About Between N and Next Sunday:

How did the church get started?
Was it a friendly church back in th early days?
Where did the church get its idea of be friendly?
What can we juniors do to make church a friendly church?

The leader may suggest she will try answer the first two of these questi next Sunday, and that she will call the boys and girls for their ideas ab the third and fourth questions.

April 10

It may be well to commence with questions which the juniors have be thinking about. Pictures by Copping Hole of Jesus and the children and Jesus healing people will suggest where church got its ideal of friendliness. A so which some junior departments will h had as primary children might be recall

Our dear church was builded
Long ago with prayer,
So that all the neighbors
Might find welcome there.[3]

*Professor, School of Religious Education and Social Service, Boston University, Boston, Mass.

[1] From the *American Student Hymnal.* Used by permission of The Century Co.

[2] Used by permission of *World Call.*

[3] From *Song and Play for Children*, Danielson Conant, Copyright The Pilgrim Press. Used by mission.

juniors may be introduced to the "When the Golden Evening Gath- to catch further the spirit of Jesus' y life and to see the significance of osing verse, with its suggestion that we do "acts of kindness," the "glory Lord is passing by."

"The Church's Birthday" from *itness Passing By* by Hulda Niebuhr. r this study of the beginnings of the church, the juniors may like to recall epeat together the statement about Church of the Living God" which they n the preceding Sunday. The leader ggest that they make this their prayer eir own church. The hymn "O Brother Fold to Thy Heart Thy Brother" will urther opportunity for the expression e desire to make their church a ch of the Friendly Heart."

s may be the time to inaugurate the for worship materials used by the church in their services. Many ls contain translations of very early s. The following materials and their es are suggested.

Greatest Prayer," from *Worship in the Junior rtment*, a pamphlet published by the Board of ation of the Methodist Episcopal Church. The of Matthew remembering and writing down rayer as Jesus' disciples remembered it.

Story Peter Told, by Elsie Ball (Henry Holt & Chapters I and XXVI. The story of the nings of the early church and the writing down ie records of Jesus' life and teachings.

ries of St. Francis," see *Atlantic Readers, Four*, "The Great Conquest," p. 126; Basil ews, *Missionary Heroes* (Doubleday, Doran Co.); odist Board of Education, *Worship in the or Department*, p. 42.

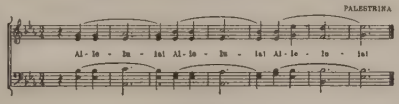
gs *(found in most church hymnals):* ow With Creation's Morning Song," Aurelius Clemens Prudentius, 348- A. D.

Splendor of God's Glory Bright," by mbrose of Milan, 340-397 A. D.

epherd of Tender Youth," Clement Alexandria, 220 A. D.

ng the persecution of the Christians in Rome often held their secret meetings in the Cata- where they had buried their dead ones. "Jesus his followers think of God in the new and way of a very human Father, and of himself Beautiful Shepherd. The commentary sup- by those remaining frescoes in the Catacombs are of the apostolic and sub-apostolic era, is the same impression. Painted by torchlight e gloom of these confined and terrifying ers, they are funereal; yet they bring the light of the gay life above—birds and flowers, garlands and landscapes—down to the chambers of the dead. There is indeed no thought of death, and hardly a sign that many who lay there had met the death of martyrs. The tiny chapels, made only for memorial purposes, are so gaily decorated that were their white plaster and bright wreaths copied in a modern church the congregation would say 'They have made our church look like a theatre.' There exist three pictures of the Good—the Beautiful—Shepherd, alway a fair beardless youth, dressed as a shepherd of the Campagna, in a short tunic, sometimes with a staff, and sometimes playing upon pipes."[4]

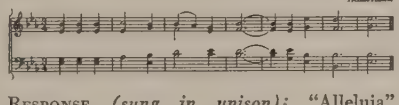
RESPONSES:
The "Gloria Patri."
Selections from "Palestrina."



April 17

If the leader has suggested the possibility that the group might plan and prepare a worship service using hymns and other worship materials of the early Christian church, one Sunday might be spent in interpretation of these materials. The stories listed above may be used, the hymns read and discussed, the music played and interpreted, a vivid picture presented of a group of early Christians meeting to read Jesus' sayings (see stories above) and a tenative worship service outlined on the blackboard. This plan may include inviting an adult group or parents or some other group in the church school to share the worship service with the juniors. The worship service might take form somewhat as follows:

PRELUDE AND CALL TO WORSHIP: Theme, "Palestrina."



RESPONSE *(sung in unison):* "Alleluia" from "Palestrina."
HYMN: "Adeste Fidelis" (or one of others listed above).
SPOKESMAN: A statement about Peter telling the stories of Jesus and Mark and Matthew and Luke writing the sayings of Jesus so they would not be forgotten.
READER: The Beatitudes.
SPOKESMANS Statement about early pictures of Jesus in the Catacombs, as the "Good Shepherd."
READER:

I am the good Shepherd.
The Good Shepherd giveth his life for the sheep.
Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.
These things have I spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

SPOKESMAN: Statement about the friendliness of Jesus and of the early church. One of the stories which Jesus told that they loved to remember.
READER: Parable of the Good Samaritan.
SPOKESMAN: The early Christians loved to remember and pray the prayer which Jesus had taught them.
THE LORD'S PRAYER *(in unison).*
RESPONSE: "Alleluia" from "Palestrina."
STORY: St. Francis of Assisi (Optional).
HYMN: "All Creatures of Our God and King" by St. Francis of Assisi, 1225 A.D.

April 24

Worship might center around the thought of fellowship among the juniors themselves in the church. Some possible emphases would be:

1. The Church of the Living God"—How can we make this come true for our church? Can we make it a "friendly church," "a working church," "a church of the adventurous spirit"? etc.

2. "In patient acts of kindness he comes still." What can we do as junior Christians in this church so that people might feel that "the glory of the Lord is passing by"?

3. Stories of juniors who have had fellowship in their church.

In one junior group, one member broke a lamp in the women's parlor; all the juniors decided that they ought to help pay for the lamp, because they were "all round good chums" (recorded in *Construction of Junior Church School Curricula*, by Edna Acheson). Story of "Robert Allen, Christian," by Hazel Orton, Board of Education of the Methodist Episcopal Church.

[4] From *Christianity and Art* by Percy Dearmer, Association Press.

APRIL SUGGESTIONS FOR LEADERS OF YOUTH

*By Dr. and Mrs. J. Ruskin Howe**

e services for this month are presented mewhat different form than usual. One ce, the concluding one for the month, ranged in full, while for the remaining ces materials are presented or suggested the details of arrangement are left to ocal worship committees. It is felt that leadership and initiative may be better lated in this way and that the resultant ces may be better adapted to local p needs. This plan will, of course, call areful work by local committees well in nce of the Sunday session.

e general theme for April is "Fellow- Within the Church." The first service to recall the spirit of fellowship in the Christian church. The second and services dwell upon our sharing in fellowship today and the duties and leges which Christian fellowship involve. fourth service emphasizes the need of a emed social order, the "Kingdom of ." brought to pass on earth. The weekly ies are as follows:

The Fellowship of the Early Christians
Continuing the Fellowship Today
The Obligations of Fellowship
The Kingdom Comes Through Fellowship

April 3

THEME: *The Fellowship of the Early Christians*
PRELUDE
CALL TO WORSHIP:

O come, let us worship and bow down;
Let us kneel before the Lord our maker.
The Lord is nigh to all them that call upon him,
To all that call upon him in truth.

HYMNS: "Forward Through the Ages"
"Faith of Our Fathers"

The effectiveness of this service will largely depend upon the three readers selected to present the following material.

FIRST READER: "The Power of Fellowship"

Men tend to become like that which they admire. A great thinker has given as the key to success in any line of work, these words, "Keep yourself persistently in the presence of the best in your chosen profession." We know how a great friendship has transformed many a life, giving the individual power to live up to the best he sees in his friend. We have observed how years of companionship in the home bring husband and wife to a striking similarity of mannerism and character and even of physical appearance. The boy Ernest, in the "The Great Stone Face," lived in the presence of the Old Man of the Mountain, and slowly but surely through the years he came to be like him. So do our souls grow strong and beautiful and good in the fellowship of the noble spirits and of Christ and of his God.

SECOND READER: "The Source of the Christian Fellowship"

Far back in the centuries in ancient Galilee there walked among men that Perfect Friend who lived with such beauty and such power that all who fellowshiped with him were made better. Even the careless multitudes were different when he was among them. Then Calvary came and that matchless figure hung upon a cross. But the power of his fellowship did not end at Calvary. He appeared, risen and triumphant, and led his followers on. More than that, he promised them that they should not be without his presence even when he walked on earth no more. One day he left them. Unitedly they tarried in expectant faith till their hearts were filled with the assurance of his presence and power. Then they went forth, a little band, in the power of a Great Companionship, to conquer the world. Thus came to pass that marvel of the ages, the conquest of the world by a great ideal through the contagion of "The Christian Fellowship."

THIRD READER: "The Church and Christian Fellowship"

A humble band of followers of Jesus, who had in common the sorrow of his death but also the inspiration of his companionship, made up the first Christian church. They did not even think at first of a building or an institution. They simply shared a great sorrow and a great joy and that bound them

yton, Ohio. Dr. Howe is professor of Systematic ogy and English Bible, Bonebrake Theological nary.

closely together. Almost without realizing it they had formed the first church.

And the world looked on and marveled. Here was a contagious brotherhood of love that had never been known before on earth. Pagan philosophers gazed with astonishment at those happy lives of sacrifice and devotion and exclaimed "How these Christians love one another!" Then came persecutions fierce and strong. Christians were thrown to the lions in the Coliseum at Rome. They were crucified and stoned and torn by dogs to amuse the populace at the games. They were dipped in pitch and burned as living torches to light the gardens of Nero by night. But they would not give up their faith. They would not betray the Fellowship. The blood of the martyrs was the seed of the church and they with their Lord went on conquering and to conquer. In a few short weeks after he had left them they numbered 5000 souls. By 100 A. D. they had spread throughout the empire and numbered 500,000, while by Constantine's time the total stood at the amazing figure of 30,000,000. As early as 160 A. D. Justin Martyr wrote: "There is not a single race of human beings—barbarians, Greeks, or whatever name you please to call them—nomads or vagrants or herdsmen living in tents, where prayers in the name of Jesus the crucified are not offered up."

PRAYER:

We praise thee, Almighty God, for the saints of old, the prophets and martyrs of humanity, who gave their thoughts and prayers and agonies for the truth of God and freedom of the people. We praise thee that amid loneliness and the contempt of men, in poverty and imprisonment, when they were condemned by the laws of the mighty and buffeted on the scaffold, thou didst uphold them by thy spirit in loyalty to thy holy cause. Grant us an unerring instinct for what is right and true, and a swift sympathy to divine those who truly love and serve the people. Suffer us not by thoughtless condemnation or selfish opposition to weaken the arm and chill the spirit of those who strive for the redemption of mankind. If we, too, must suffer loss and drink of the bitter pool of misunderstanding and scorn, uphold us by thy Spirit in steadfastness and joy because we are found worthy to share in the work and the reward of Jesus and all the saints. Amen.

April 10

THEME: *Continuing the Fellowship Today*

PRELUDE

CALL TO WORSHIP:

Leader: The Lord is in his holy temple; let all the earth keep silence before him.

Assembly: Let us have thankfulness, whereby we may offer service well pleasing to God, with reverence and awe.

HYMNS: "Give of Your Best to the Master"
"O Lord, Thy Benediction Give"
"God Give Us Men Whose Aim 'Twill Be"

RESPONSIVE READING:

Leader: Behold, how good and how pleasant it is for brethren to dwell together in unity. (Psalm 133:1)

Assembly: Beloved, let us love one another; for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. (I John 4:7-11)

Leader: Put on therefore, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you so also do ye; and above all these things put on love, which is the bond of perfectness. . . .

Assembly: Let the peace of Christ rule in your hearts, to which also ye were called in one body; and be ye thankful. (Colossians 3:12-15)

Leader: Be perfected; be comforted; be of the same mind; live in peace; and the God of love and peace shall be with you. (II Corinthians 13:11)

Assembly: So let us live throughout our stay together with hearts dominated by the spirit of Christ with sympathetic consideration of each other, with an increasing joy in Christian fellowship, proving again the presence of him who walks with us in the way, causing our hearts to burn within us as he reveals himself to us even in the lives of those around us. And for the privileges of this Christian fellowship may his name be praised.

TALK: "Fellowship with Christ through Fellowship with his Followers."
If desired the following may be substituted for the talk.

The Master recognized the plain necessity for organized effort. One cannot sing an oratorio all by himself, I care not how splendid his voice may be. He must merge his voice in a chorus of voices. One cannot render the Fifth Symphony, or the Ninth, by himself, I care not how well he may play on some single instrument. He must blend his efforts with those of an entire orchestra. The modern achievements in commerce and in manufacture have only been made possible because men have learned to unite their forces and act together. The same sound principle holds when we come to sing the Lord's song and do the Lord's work. It can only be done where men and women come together, are agreed, and begin to act in concert as members of the body of Christ.—From *The Honor of the Church* by Brown.

SOLO: "Jesus, Thou Joy of Loving Hearts"

PRAYER SOLO: "Breathe on Me, Breath of God"

WORSHIP IN POETRY

We thank Thee that thy church, unsleeping
While earth rolls onward into light,
Through all the world her watch is keeping
And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent
Nor dies the strain of praise away.

The sun that bids us rest is waking
Our brethren 'neath the western sky;
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

So be it, Lord; thy throne shall never
Like earth's proud empires pass away,
But stand and rule and grow forever,
Till all thy creatures own thy sway.
—J. ELLERTON.

"Forgive"

Forgive, O Lord, our severing ways,
The rival altars that we raise,
The wrangling tongues that mar thy praise!

Thy grace impart! In time to be
Shall one great temple rise to thee—
Thy Church our broad humanity.

White flowers of love its walls shall climb,
Soft bells of peace shall ring its chime,
Its days shall all be holy time.

A sweeter song shall then be heard,
Confessing, in a world's accord,
The inward Christ, the living Word.

That song shall swell from shore to shore,
One hope, one faith, one love restore
The seamless robe that Jesus wore.
—JOHN GREENLEAF WHITTIER.

April 17

THEME: *The Obligations of Fellowship*

PRELUDE

CALL TO WORSHIP:

Leader: Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill?

Assembly: He that walketh uprightly and worketh righteousness and speaketh truth in his heart. He that hath clean hands and a pure heart, he shall receive the blessing from the Lord, and righteousness from the God of his salvation.

Unison: Show me thy ways O Lord and teach me thy paths. Lead me in thy truth and teach me.

HYMNS: "The Church's One Foundation"
"Rise Up, O Men of God"
"Dear Lord and Father of Mankind"

SCRIPTURE: "Unity in Christ." I Corinthians 3:10-23
Revelation 21:1-5
Matthew 6:13
Ephesians 4:31, 32

LEADER'S THOUGHTS:

"It is to be doubted if there is anything in the world bigger than that which we undertake when we become members of the church.

"In the first place we promise to become regular attendants at the services of the church. . . . Observe what it means. When Jesus was here he established a little group which he called the disciple band, but which he called a little school and the members he called pupils. They lived with him and learned, not only what he taught them, but by being with him, so that when he was gone and Peter and John stood up in Jerusalem, 'they took note of them that they had been with Jesus.' They had become like him in his school. We do, too, by continuing with him.

"The second thing we undertake when we join the church is to contribute regularly."—*From The Threshold of the Temple by* Venable.

The apostle Paul, in writing to the early church in Corinth, gave some practical advice on the subject of giving, suitable for young and old alike: "Upon the first day of the week let each one of you lay by him in store, as he may prosper . . . Let each man do as he hath purposed in his heart; not grudgingly or of necessity, for God loveth a cheerful giver." The Bible goes further and says that the man who doesn't give proportionately has no place in the Kingdom.

"The third obligation of church membership is that we find some work to do for Christ in the church. . . . The person who has taken a task in the church has found the secret of the Christian life that the way to find God is to give him away to others."—From *The Threshold of the Temple* Venable.

"'And I, if I be lifted up from the earth, will draw all men unto me.' If he is to be lifted up in the world today it must be in the lives of those who know him. There is no other way. They must show him so live in them that men may see him and know that the way of Jesus is the more excellent way of life; that only love which is willing to be lifted up on the cross can draw all men. It would be easier to tell the story in words, but lives—not words—really count."

"He drew a circle and left me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win,
We drew a circle that took him in."
—EDWIN MARKHAM.

Which Is Me?

"Within my earthly temple there's a crowd:
There's one of me that's humble and one that's proud
There's one that's broken-hearted for his sins,
And one that unrepentant sits and grins.
There's one that loves his neighbor as himself,
And one that cares for naught but fame and pelf
From much perplexing care I would be free
If I could once determine which is Me!"
—AUTHOR UNKNOWN

April 24

THEME: *The Kingdom Comes Through Fellowship*

PRELUDE

CALL TO WORSHIP:

Leader: O praise the Lord, all ye nations: praise him, all ye people.

Assembly: For his merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord.

Leader: The Lord is high above all nations, and his glory above the heavens.

Assembly: We will bless the Lord from this time forth and evermore. Praise ye the Lord.

HYMN: "All Hail the Power of Jesus' Name"

READER:

Here is the Church proclaiming those standards which are ultimate and final. "A new commandment give I unto you, that ye love one another as I have loved you." It is a final word. "Ye therefore shall be perfect as your Father in heaven is perfect." That is a final word. "Because he lives we shall live also and always." It is a final word.

From *The Honor of the Church* by Brown.

HYMN: "I Love Thy Kingdom, Lord"
"These Things Shall Be—A Loftier Race"

MESSAGE: "We Would See Our World As It Is Today"

Let us look at three non-Christian areas in human life today:

1. *The Inter-Racial Situation*—The Fatherhood of God and the sacredness of personality are vital truths revealed in Christ. . . .These truths are too often denied and defied in inter-racial relationships. Antagonism and suspicion, envy, greed, pride, and fear blight the growth among the races of mankind of "the fruit of the Spirit, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness." . . . Any discrimination against human beings on the ground of race or color, any selfish exploitation, as any oppression of man by man is, therefore, a denial of the teachings of Jesus.

Let us pray that we may actively have a share in overcoming the prejudices and hatreds of men toward each other for we believe in the Fatherhood of God, let us show our sincerity through friendly helpfulness and living as "brothers" in thinking, feeling, and action.

2. *The Economic Situation*—The Christian will judge different forms of economic activity, not merely by their success in increasing richness, but by the degree to which they foster a Christian character and way of life among all members of the human family. . . .We acknowledge with shame and regret that the churches everywhere have not been sensitive enough to those aspects of the Christian message which would tend to make this selfish world over into God's kingdom of love. We have not set ourselves as Christians ought, against the evils and wrongs that have come with modern industry.

Let us pray that the spirit of Love may guide us in building up an order founded on principles of love and justice which shall secure the dignity of human life; let us pray for the millions of unemployed, and for a sense of personal responsibility for the breakdown of an economic system based on selfishness and acquisitiveness.

3. *The International Situation*—We as Christians are summoned to share anew in unending prayer and effort to secure: (1) The renunciation of war as an instrument of national policy; (2) the adoption of peaceful methods for the settlement of all international differences; and (3) the changing of those attitudes and practices which constitute the roots of war.

Let us pray for that inward peace which is the only true source of peace in personal and social

ships; let us pray that God, with whom all are possible, may set us free from the haunt- or of war and make plain to the nations his justice and peace.

I bind my heart this tide
To the Galilean's side,
To the wounds of Calvary—
To the Christ who died for me.
I bind my soul this day
To the brother far away,
And the brother near at hand.
In this town, and in this land.

The New Hymnal for American Youth. By n. Copyrighted by The Century Co.

:: Jesus said, "And I, if I be lifted rom the earth, will draw all men unto . . . Go ye into all the world and e disciples . . . . and lo, I am with alway."

ST OF SILENCE followed by the second a of "Dear Lord and Father of Man- ."

R:

This is our faith tremendous—
Our wild hope, who shall scorn—
That in the name of Jesus,
The world shall be reborn.
—VACHEL LINDSAY

daptations for Intermediates

trusted his disciples. He depends upon me His work is far from done. If I fail him, I the coming of the Kingdom. War must be d—war among nations, and conflicts between e of a family or neighbors in a community. e must give way to goodness and mercy. Sin, ruins people and homes and nations, must be ed. Meanness and selfishness must make way and patience. The spirit of Christ must be ed.

a big task. I have my share in it. I shall not die upon the cross in order to be true to But someone may laugh at me for not partici- in the common sins. I may have my feelings hen my best friends call me an "idealist" or It is not pleasant to be called a fool—and yet be "fools" for the sake of Christ if his spirit ule on earth. Have I the courage to bear a or him who died upon the cross for me?—Harry Stock.

: "The Price of Perfection"

(This material may be substituted for "We Would See Our World as it is Today.")

On a hill in Italy there was once a tree. It was a seed at the beginning, a seed you could hold with the ends of your fingers, so. It was buried in the ground, covered up with earth like something that had died. Do you think the seed liked that?

But is it afraid, when its heart is swelling? No! It breaks through, with the great hurt. Still there is earth around it, still it is buried, but yet it aspires. One day it comes to the surface of the ground, and once more it breaks through with pain.

But the sun is bright and warm, and the seed grows. Careless feet trample upon it—there is yet one more hurt. But it straightens, waits through the long nights for the blessed sun, and so on, until it is high as one bush.

Constantly, there is growing, one aspiration upward. Bark comes and the tree swells outward, always with pain. Someone cuts off all the lower branches, and the tree bleeds, yet keeps on. Other branches come thick about it; there is one struggle, but through the dense growth the tree climbs, always upward. In the sun above the thick shade, it can laugh at the ache and the thorns, but it does not forget.

And so, upward, always upward, till it is lifted high above its fellows. Birds come there to sing, to build their nests, to rear their young, to mourn when one little bird falls out from the nest and is made dead.

The sun shines fiercely, and it nearly dies in the heat. The storm comes and it is shrouded in ice—made almost to die with the cold. The wild winds rock it and tear off the branches, making it bleed—there must always be pain. The thunders play over its head, the lightnings burn it, and yet its heart lives on. The rains beat upon it like one river, and still it grows.

The years go by and each one brings new hurt, but the tree is made hard and strong. One day there comes a man to look at it, all the straight fine length, the smooth trunk. "It will do," he says, and with his axe he chops it down. Do you think it does not hurt the tree? After the long years of fighting, to be cut like that?

Then it falls, crashing heavy through the branches to the ground. See, there must always be pain, even at the end. Then more cutting, more bleeding, more heat, more cold. Fine tools—steel knives that tear and split the fibres apart. Do you think it does not hurt? More sun, more cold, still more cutting, tearing, and throwing aside. Then, one day, it is finished, and there is mine Cremona—all the strength, all the beauty, all the pain, made into mine violin!

—From *The Master's Violin* by Myrtle Reed. Courtesy of G. P. Putnam's Sons, Publishers, New York and London.

Additional Material

PRAYER:

"O Christ, thou hast bidden us pray for the coming of thy Father's Kingdom, in which his righteous will shall be done on earth. We have treasured thy words, but we have forgotten their meaning, and thy great hope has grown dim in thy church. We bless thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered Nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood?

"Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force. Help us to make the welfare of all the supreme law of our land, that so our commonwealth may be built strong and secure on the love of all its citizens. . . .Show thy erring children at last the way from the City of Destruction to the City of Love, and fulfill the longings of the prophets of humanity. Our Master, once more we make thy faith our prayer: 'Thy kingdom come! Thy will be done on earth!' "

"We pray, 'Thy Kingdom come.' If every act of ours were in his service, his Kingdom would be in our hearts.

"We pray for world fellowship. Our lives can be a testimony of brotherhood; our very life purpose to bring more abundant life to others.

"Is it so impossible to make prayer as natural and necessary a part of our lives as breathing?

"Christian, dost thou hear them,
How they speak thee fair:
'Always fast and vigil?
Always watch and prayer?'
Christian, answer boldly:
'While I breathe I pray.'
Peace shall follow battle,
Night shall end in day."
—From *The Girl's Everyday Book.*

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PRIL SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Gwen O'Dell**

at least the next few months the sug- ns appearing under this heading are low a plan which is somewhat different that used formerly. Since the primary, r, and young people's programs are red around a common theme, the nt of material available for use by the l with combined departments is greatly ased. The suggestions for the combined tment programs are based on materials plans given in these age-group pro- s. The individual responsible for the ip services of the month should study other pages carefully to glean from whatever suggestions may be adapted he smaller school.

e theme "Fellowship within the Church" l be an appropriate one for the month some such specific phases of the sub- mphasized each Sunday as:

he Meaning of the Church."
he Early Christian Church" or "The lwship of the Early Christians."
he Church Today."
ur Church and Its Place in the Build- f the Kingdom."

suitable *call to worship* for the month t be:

: "O come, let us worship and bow down
Let us kneel before the Lord our maker.
: *(sung by primary and junior children):*
"Enter into His Gates"
(Music printed on page 34 of the Octo- tober, 1931 *Journal)*

roughout the month use, for the *offering* e, either as a hymn or as a poem, "Thy s, O God, Needs Many Hands."
accompanying music.)

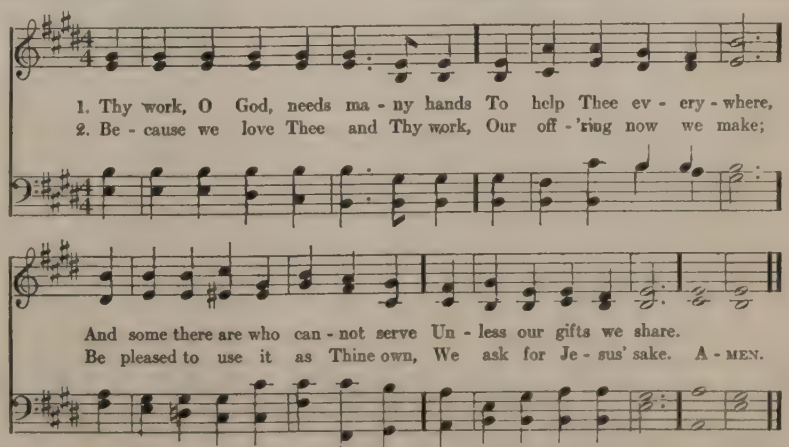
cago, Illinois.

Work out an *order of service* which will best meet the needs of the group served. An order such as the following has proved of general usefulness. No plan should be followed slavishly but varied and rearranged from time to time.

OPENING PERIOD: Five or ten minutes in which announcements should be made and a part of the time might well be spent in going over unfamiliar materials to be used in the service of worship, either on that or later Sundays.

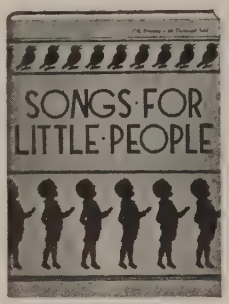
STATEMENT OF THEME
MUSICAL PRELUDE
CALL TO WORSHIP
BRIEF PRAYER OF INVOCATION
HYMN
BRIEF STATEMENT by leader or poem setting forth the central thought of the theme.
HYMN
OFFERING
STORY, TALK, POEM, or PICTURE INTERPRETATION
PRAYER

Calvin W. Laufer **Thy Work, O God, Needs Many Hands** John H. Gower


1. Thy work, O God, needs ma - ny hands To help Thee ev - ery - where,
2. Be - cause we love Thee and Thy work, Our off - 'ring now we make;
And some there are who can - not serve Un - less our gifts we share.
Be pleased to use it as Thine own, We ask for Je - sus' sake. A - MEN.

—From the *Junior Church School Hymnal*, Presbyterian Board of Christian Education. Used by permission.

Songs for Little People



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Edited by
Frances W. Danielson
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HYMN: probably a prayer hymn or hymn of dedication.

BENEDICTION, or CALL TO STUDY if groups go to classes immediately after this service.

April 3

UNVEILING OF PICTURE: If it is possible to secure a large picture of a church—for suggestions see junior services for April 3—have it placed in the front of the church where all can see it and leave it up during the entire month. Another plan would be to mimeograph an order of service for the month and paste at the top of it a small print of one of the pictures named or any other picture of church or, if it is not too expensive, kodak pictures of your own church might be used in this way.

INTRODUCTORY STATEMENT: In stating the theme for this Sunday the leader should raise some such questions as:
What do we mean by "the church"?
Why do we go to church?
What purpose does the church serve?

HYMNS: "Holy, Holy, Holy, Lord God Almighty"
"When Morning Gilds the Skies"
"The Church's One Foundation"

STORY: See junior services for April 3 or

TALK *(by the pastor):* "The Church of the Living God"
(This talk should center about the meaning and purpose of the church with but very little, if any, reference to the subject to be emphasized on April 10.)

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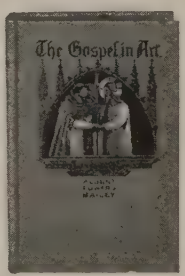

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April 10

HYMNS: See young people's service for April 3 and junior suggestions for April 10.

STORY OR READINGS: See junior service for April 10 and young people's service for April 3.

PRAYER: See young people's service for April 3.

HYMN STORY: "Shepherd of Tender Youth," the earliest known hymn of the Christian church. (See junior suggestions for April 10.)

April 17

RESPONSIVE READING: See young people's program for April 10.

POETRY: See young people's service for April 10.

HYMNS: See young people's programs for April 10 and April 24.

April 24

HYMNS: See young people's plans for April 17 and primary suggestions for April 3. If possible, have a primary group sing "Our Dear Church."

STORY: Perhaps a junior or intermediate could tell the story of "The Church of the Friendly Heart"—see junior program for April 3—if this was not used on April 3.

POETRY AND SCRIPTURE: See Young People's service for April 17.

"I Am Your Church"

I am your Church.

Lo, for many years I knew that you were coming to my doorway and so I prepared myself for you.

In my service great men turned their minds to building my creeds and working out my doctrines, not that your mind be bound, but that it be guided and freed.

For many centuries choice souls have worked on my ceremonies of worship, written my great hymns, composed my matchless music, and painted my masterpieces of art—for you.

For you my gifted preachers and my devoted leaders in education have worked and dreamed.

From the gifts of many consecrated folk I had my building erected near you, to which you could come as a toddling child and in which today you can have your heart warmed, your dreams and visions given Christian purpose and outlook, and the citadel of your soul centered forever in God.

Use me, then, that your life be richer and through you the Kingdom of God may be more surely and quickly established among men.

I am your Church.

From *The Epworth Herald.* Used by permission.

SERVICE OF DEDICATION: This might be either a brief responsive service in which the entire congregation would pledge their loyalty to the church; or a brief statement by the leader or pastor closing with a prayer of dedication or prayer hymn of dedication to the building of the Kingdom through the church.

Easter in Growing Life

(Continued from page 16)

hen blase and worldly-wise adulthood has outgrown ense of wonder and the zest of discovery, Easter helps ing back these childlike qualities. When complacent hood no longer feels the growing pains of larger spir- life, Easter disturbs that complacency with childlike ssness and aspiration. When adult disillusionment cynicism question all values in a depressed and cha- social order, Easter calls us back to a childlike trust ie values that endure. The wonder, the trust, the ination, and the reverence of childhood are easier to ve in the glow of the Easter dawn, and adults need sions when they become childlike in these respects.

he need of adult religious life for periodic intensifica- and refreshment is recognized in the term "revival" h has so long characterized periods of evangelistic hasis in the church. Probably the rebirth of dormant itual energies in the lives of nominal Christians has a function equally important with the securing of converts. Increasingly the days just preceding er, culminating in the Easter experience itself, are g used for the revitalizing and energizing experience dult religious life. While the securing of new converts be one objective of such a program, the deepening of spiritual life of the church is its primary purpose.

stead of being static and backward-looking, adult re- us life should thus become a continuous rebirth, the evement of successive experiences in Christ which scend all preceding ones. The "fellowship of prayer," practice of self-denial or reconsecration in some par- lar phase of one's life or activities, and the intensifica- of the church's devotional emphasis leading up to er are becoming important factors in developing need- spiritual power.

he Easter message will be interpreted to adults in tically every church through sermons. In some cases sion Week has been effectively observed by evening otional meetings in which the pastor interprets the nts of each day, thus helping his congregation to re- with the Master his last week. In one church lay lead- in the congregation led these evening studies.

ageantry and dramatics have been used effectively dur- Passion Week to make vivid the events culminating he resurrection. It is possible to develop very power- dramatic presentations without the necessity of pre- ing Jesus on the stage. As in Mary Hamlin's "The k," his presence and influence are powerfully felt gh he does not appear in person.

dult classes sometimes observe the Easter and pre- ter season by engaging in the fellowship of prayer, in ultaneously reading the Gospel narratives of "his last k," or by making a study of the hope of immortality, which excellent materials are available.

he Easter church service itself, usually the most large- attended of the year, is frequently enriched by some the great oratorios, such as Handel's "Messiah," and ie Seven Last Words."

he important thing is to see that the experience of ritual rebirth, of new resources of energy and devotion- power, is actually achieved on the part of adults. Eas- ought to help us escape the thraldom of a static or gnant adult Christian experience into one of childlike der, trust, reverence, and growth.

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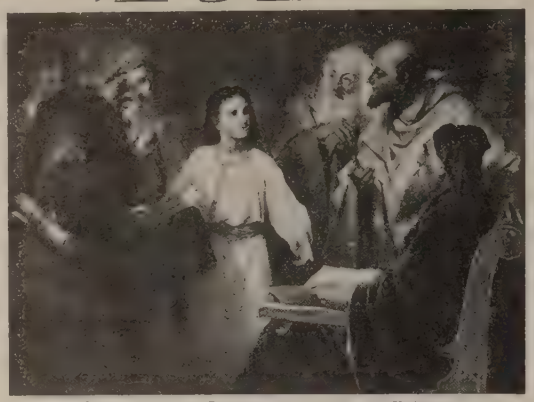

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Loyalty to Christ

(Continued from page 14)

means the lure of the upland trail. The intrepid pioneer of their salvation climbs ahead just visible beyond many a turn and crag. Loyalty to Christ for them is more a matter of the direction in which one is moving, than in his precise location.

Loyalty to the Great Teacher

It is quite evident to those of us who are engaged in religious educational leadership that Jesus was a teacher. His contacts with others constitute an unparalleled demonstration of skillful educational method. His Great Commission is a teaching commission. The church's failure to use his teaching method through the centuries accounts it seems to us in considerable measure for her ineffectiveness. Jesus himself was the originator of that emphasis on education which the modern religious educational movement is seeking to make. We religious educators feel, therefore, that in a sense we have discovered the real Jesus, the teacher. We are vigorously insisting that loyalty to Christ, as we see it, consists in developing and supporting a program of Christian education in the church which will give every child the opportunity to grow up as a child of God and never know himself as anything else. We feel well justified in enforcing the claims of the religious educational program on the basis of loyalty to Christ, his purpose, and his method. We propose to restore that original emphasis which has been neglected through the centuries.

Very well. But is this not just another case of the old abuse of the "loyalty-to-Christ" slogan in order put over the thing in which we are particularly interested It may be. If we develop our program to our liking a then ransack the New Testament to find precedents a proof texts in support of that kind of program, we a up to the old tricks. It is quite possible that we are doi just this. We may try to fit Jesus into the modern cla room and insist that at last we have discovered the re Jesus. We may set up our highly organized church scho run with modern efficiency for seventy-five minutes a wee and declare that at last we are competent to carry out t educational purposes and program originally intended the Great Teacher. We may use that educational insti tion to foster denominational peculiarities which ori nated in the vital convictions of our ancestors, but whi long since have lost any deep significance in the purpos of God or the daily living of man. We may make of r ligious education an efficient modern instrument for kee ing alive ancient prejudices. We may make this su posed method of Jesus the last stronghold of a decade institutionalism. Even under the guise of loyalty to Chr we may effectively hinder the creative urge of his Spi in the growing life of youth.

Or our determination to be loyal to Christ in religio education may lead us to a fresh and eager study of h to discover wherein lie our current spiritual impoten and the church's uncertain voice in the affairs of me We may fail ever to find him in a classroom, but only the lake shore, on the mountainside, or in the market pla We may find him singularly careless of attendance stati tics, and at his best with a total attendance of one. W may find him disturbing established divisions among r ligionists by most unconventional behavior and attitude refusing to settle petty disputes, but slashing straig through to the motives and desires underneath. Certa ly we shall find him flaming out in anger against tho who would use persons, young or old, in the interes of institutions, who would proselyte instead of setti free, who would offend one of these little ones instead learning from him the childlikeness of the Kingdom. Lo alty to Christ and to true educational principles as e explified by him may, indeed, become a disturbing a far beckoning challenge to those who would learn religio education from him.

Furthermore, if we religious educators use loyalty Christ as a compelling and guiding principle rather th as a mere shibboleth, we may not be quite so sure th everything which happened in the church until we arriv with religious education was a snare and a delusion. W may find a basis for greater appreciation of purposef and skillful pastoral work. We may discover that inspir and courageous preaching has been a powerful force carrying out the purposes of Christ. We may obser that before the phrase "religious education" was ev coined, the American home was in all probability pr dominantly a more potent force in Christian nurture th it is today. Devotion to an effective program of religio education is one way of expressing loyalty to Christ. E gaging with questing youth in a shared experience of ne and compelling discoveries in Christ and his purpose the heart of such loyalty. Sharing appreciatively wi those others whose experiences enrich ours the more b cause they are so different is the larger loyalty whi glorifies and completes the lesser.

Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Shot, The (Eddie Quillan) (RKO-Pathe) ngaging small-town boy, with big business hat mostly fail, finally promotes successfully mpy auto-camp. Some cheap risque lines in, some very amateurish acting, but mostly ome, human, and thoroughly amusing.
Fair *For Y:* Rather good *For C:* Fairly good

rlie Chan's Chance (Warner Oland) (Fox) excellent as the shrewd and engaging Chinese ve who solves a murder that baffles both New nd London experts. Very complex plot and dialog, but notably fine cast makes it one of kind. Not over-thrilling.
Fine of kind *For Y:* **Good** *For C:* **Good**

k of the Air (Billie Dove, Chester Morris) d Artists) Artificial, mostly silly and absurd exploiting seductive power of heroine who Paris "unsafe for officers on leave." Banished ly she meets hero, also supposed irresistible, both succumb. Highly objectionable and ious.
Trashy *For Y:* Pernicious *For C:* No

ce Team (Sally Eilers, James Dunn) (Fox) n and appealing picture of vaudeville life, its riumphs and long heartaches, excellently played two stars, with notable minor role by Harry ord. Wholesome and charming, amusing and ng. Far above average stage-life picture.
: Interesting *For Y: Interesting*
For C: Good

ma (Marie Dressler, Jean Hersholt) (Fox) some, human, comedy of the best, great solo or Marie Dressler as efficient, practical, devoted -mother to five children, all of whom prove less cads in time of stress, except Ronnie. al Dressler humor, antics and pathos.
: Excellent For Y: Excellent For C: Excellent

-bidden (Barbara Stanwyck, Adolphe Menjou) mbia) Mature problem play that avoids cheap- and vulgarity and achieves convincing though ssing reality. Lonely heroine meets lonely in gay Havana and liaison lasts till she learns was married man. Separation, child, tragic g. Menjou good.
: Good of kind *For Y:* Unsuitable
For C: No

rl of the Rio (Dolores del Rio, Leo Carrillo)) Pale and feeble verson of Holbrook Blinn's , colorful play, "The Dove," with heroine y a reciter of lines, and hero a mere bombastic Dramatic and character values lacking, climax . Nothing objectionable, but hollow and un- ncing.
t: Ordinary *For Y:* Only fair *For C:* Hardly

itchet Man, The (Edward G. Robinson) (First onal) Hectic melodrama of Chinese Tong feuds, elaborate trappings and grim Oriental air of fat- . Ideal sinister role for Robinson. Highly ned with infidelity and sudden death. Fan- ; thrilling, far-fetched, and improbable.
t: Perhaps *For Y:* Better not *For C:* No

ll Divers (Wallace Beery, Clark Gable) (M- -) Outstanding picture of Navy life, with Beery s his finest work to date as a crude, tough, hard- g Petty Officer, but utterly human underneath loyal unto death. Magnificent aviation stuff, . Navy cooperating. Tense interest, wholesome for all but over-sensitive children.
t: Excellent *For Y:* **Excellent**
For C: Fine but strong

r Majesty Love (Marilyn Miller, Ben Lyon) t National) Forced and feeble effort at comedy t wealthy English family whose rebellious son ies a cabaret girl. Comic bits by Fields, Errol Sterling are its only merit. Marilyn's great ing talent is hardly given a chance.
t: A: Mediocre *For Y:* Only fair *For C:* Fair

gh Pressure (William Powell) (Warner) Fast- ng, farce-comedy, many funny spots, only ob- on the utter unscrupulousness of crook-hero, ully played by Powell. Fake invention is pro- od by such wildly exaggerated methods that the ie situation becomes merely preposterous.
t: A: Good of kind *For Y:* Good but doubtful
For C: No

vers Courageous (Madge Evans, Robert Mont- ery) (M-G-M) Light, wholesome, and charming comedy, beautifully done by Madge Evans and ert Montgomery in best role he has had to date. an and amusing throughout, in parts genuinely etic. Two notable minor roles. Excellent ex- le to other producers.
t: A: *Charming* *For Y: Excellent* *For C: Good*

cal Boy Makes Good (Joe E. Brown) (First tional) The campus grind, in Botany, is finally ired to become track hero by feminine influence a little alcohol. Some slapstick and hokum, but n is excellent in a real character role. Dorothy very inadequate, rest of cast good.
t: A: Amusing *For Y:* **Very good**
For C: **Very good**

Maker of Men (Jack Holt, Richard Cromwell) (Columbia) Stereotyped, prosy football picture, very ordinary in acting, dialog, direction, and backgrounds. More or less false and absurd, especially the incredible dumbness of the one-idea father's treatment of his sensitive son. Futile effort to glorify football.
For A: Stupid *For Y:* Harmless *For C:* Harmless

Manhattan Parade (Winnie Lightner, Charles Butterworth) (Warner) Lively farce, all technicolor, burlesquing theatrical production on Broadway, stuffed with slang and low comedy of bellowing-voice type which drowns all character interest. Dialog and action merely crude and common, not offensive. Many laughs, little humor.
For A: Hardly *For Y:* Funny but cheap *For C:* Hardly

Mata Hari (Greta Garbo, Ramon Novarro) (M-G-M) Strong, thrilling melodrama of war-spy-intrigue. Super-sex role for Garbo as professional spy and chronic seductress. Most extreme Garbo stuff to date, thoroughly unwholesome for youth. Harrowing tragic ending supposed to make it "moral."
For A: Seo it and think *For Y:* Pernicious
For C: No

Menace, The (H. B. Warner) (Columbia) An exceedingly well done little crook-detective drama, finely acted except for some silly comic relief, with interest and suspense held throughout. Three society crooks try to steal old English estate but hero defeats them, mostly single-handed.
For A: Good of kind *For Y: Very good*
For C: Good

Murders in the Rue Morgue (Bela Lugosi, Sidney Fox) (Universal) Another of the epidemic horror-films—pretentious, clumsy screening of Poe's great tale. Plot and drama are buried by sombre lighting, heavy sets, vague characters, poor acting, and general over-straining after murder thrills. Elaborate, ineffective, typically naive.
For A: Perhaps *For Y:* Doubtful *For C:* No

No One Man (Paul Lukas, Carol Lombard) (Paramount) Cheap story about rich, vacuous heroine, with jovial father and ridiculous mother, leading life of social frittering. Marries play-boy rake, whose mistresses drive her back to former fiance, finely played by Lukas who is wasted in such a film.
For A: Trashy *For Y:* Certainly not *For C:* No

Panama Flo (Helen Twelvetrees, Chas. Bickford) (RKO) Cheaply sensational, sexy stuff about virtuous heroine who is cabaret-dancer in low sea-front dive in tropics. Smooth U. S. aviator is the villian, and a tough, roughneck American prospector in wilds of South America is the hero. Mostly preposterous and waste of good acting.
For A: Trashy *For Y:* By no means *For C:* No

Safe in Hell (Dorothy Mackaill) (First National) Sensational, preposterous yarn about scarlet heroine reformed by true love—left by husband on tropic isle among ruffians—waits faithfully—finally walks deliberately to gallows to keep faith. Hectic, absurd, heroism badly overdone.
For A: Trashy *For Y:* Certainly not *For C:* No

Sea Ghost, The (Laura LaPlante) (Peerless) Third-rate sea story, utterly banal in plot, acting, dialog, and direction. Slow, confused, dull.
For A: Mediocre *For Y:* No *For C:* No

Speckled Band (English production) (1st Division) Interesting Sherlock Holmes story, fairly good technique, fine dramatic value and atmosphere. Slow tempo of real life and very natural acting make it very convincing. Unusual portrayal of Holmes. All cast good except Dr. Watson.
For A: **Good** *For Y:* **Good**
For C: Good if not too strong

Stepping Sisters (Louise Dresser) (Fox) Labored farce-comedy, mostly absurd, with Louise Dresser wasted on ridiculous role. Three burlesque queens, meeting again after many years, make hash of an elaborate social function. Poor, crude, and much inferior acting.
For A: Poor *For Y:* Hardly *For C:* No

Taxi (James Cagney, Loretta Young) (Warner) Thrilling taxi-feud story, with Cagney perfect as tough, insolent, smart-aleck, quick-fisted, girl-bullying hero, made wholly admirable. Lively, fast, amusing, no sex exploitation, but glorifies the swaggering tough guy and a low type of living.
For A: Good of kind *For Y:* Good of kind
For C: Doubtful

This Reckless Age (Richard Bennett, Frances Starr, Charles Ruggles, Frances Dee) (Paramount) Splendid domestic comedy, thoroughly human, appealing, and beautifully acted. Rich in character interest, free of cheap sensation. An intelligent picture that will please every one. Belated, but most welcome "imitation" of "The Goose Hangs High."
For A: **Enjoyable** *For Y:* **Excellent** *For C:* **Good**

Three Wise Girls (Jean Harlow) (Columbia) Trashy story, good cast. Married men chase working girls, give them fine apartments, then let them commit suicide or get out of it as best they can.
For A: Mediocre *For Y:* No *For C:* No

Tomorrow and Tomorrow (Ruth Chatterton, Paul Lukas) (Paramount) Mature problem play, done with distinction, dignity, and convincingness. Love-starved wife, genial but non-understanding husband, charming doctor from Vienna, illegitimate child, final loyalty of wife to her marriage. Wordy, but deftly and delicately done, save for heroine's marked mannerisms.
For A: **Good of kind** *For Y:* No *For C:* No interest

Two Kinds of Women (Miriam Hopkins) (Paramount) Country-bred daughter of Dakota senator wins rich play-boy, who will reform and marry her. Shows New York life merely as continuous woman-chase by men, with lavish apartments, glorified speakeasies, and very drunken women as chief features. Some fine acting.
For A: Perhaps *For Y:* Unwholesome *For C:* No

Under Eighteen (Marian Marsh, Regis Toomey) (Warner) Ordinary picture about working-girl heroine, her grocer-clerk fiance, and the pain of being poor. She turns against marriage when sister's marriage goes on the rocks. Very unwholesome experiences at penthouse party of rich philanderer send her back to fiance.
For A: Hardly *For Y:* Better Not *For C:* No

Unexpected Father, The (Slim Summerville) (Universal) Newly-rich, dumb bachelor accidentally becomes "daddy" to tiny orphan girl and hires dumb nurse. Situation spoils his planned marriage into a gold-seeking family, so he marries the nurse. Elementary humor, naive acting.
For A: Mildly amusing *For Y: Funny* *For C: Funny*

Union Depot (Doug Fairbanks, Jr.) (First National) Very clever, skilfully directed and played story of day in great railroad station. From teeming life and movement emerge gradually individuals tangled in a romantic, melodramatic situation. One quite objectionable sex scene, but total effect probably good.
For A: Excellent *For Y: Entertaining*
For C: Probably good

Way Back Home (Phillip Lord as "Seth Parker") (RKO) Realistic, old-fashioned country life and character, good melodramatic story, good singing, typical country antics. Acting and sets good, atmosphere genuine, and very little exaggeration for those who know life as lived in the rural hinterland.
For A: Unusual *For Y: Very good* *For C: Good*

Working Girls (Charles Rogers, Paul Lukas) (Paramount) Simple, direct story of boarding-house life, which tries to be realistic and not sensational but made worthless by naive direction, stupid dialog, and very dull acting. Paul Lukas wasted.
For A: Stupid *For Y:* Poor *For C:* No

Woman From Monte Carlo, The (Lil Dagover, Walter Huston) (Warner) Heroine with notorious past has married fine French naval captain. Her previous lovers make possible various sensational complications and cheap situations. Melodrama on the standard sex formula, with some really good acting wasted in it.
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The Drug Menace and Education

(Continued from page 23)

is making use of the most effective measures, not only to distribute to those already victims of the habit but also to those who have not yet acquired the habit but who might become desirable customers. We even found that children of high school age were not free from the menace of drug agents. In legislation and in the attitudes of educators generally we found the general tendency to insist upon a program of instruction in the nature and effects of narcotic drugs being included in the elementary schools as well as high schools, colleges, and universities. The results of the data gathered led us to a different conclusion; that is, the conclusion that instruction should be begun in the junior high school but not in the six grades of the elementary school. The reason for this conclusion is the fact that instruction is too remote from actual need of elementary school children on the one hand and the subject matter is too difficult of comprehension on the other.

The conclusion of our study, without being able to present the facts here, is that educators must take seriously the problem of the instruction of the youth of high school age in order to protect them against the danger of narcotic drugs. The fact that when one becomes an addict there is scarcely hope that he will ever be free from drugs, makes it all the more necessary to fortify the individual with adequate information that will prevent him from entering blindly into "the living death."

The problem of drug addiction, moreover, is not merely one in which the schools and the community are concerned. The problem is primarily one of the church and of ligious education. I find ministers and religious e cational leaders in this country greatly interested but most totally ignorant of the nature and menace of n cotic drugs. The situation in Europe is exactly the posite. I found the clergy there insisting that the pr lem of narcotics was their problem. One of our great problems in America is arousing the interest of religi leaders in the pressing problem of narcotic addiction a in encouraging them to take the leadership in eradicati from our social life this persistent evil.

How Can a Parson Organize His Parish?

(Continued from page 27)

knowledge be better achieved than in the church scho

This church school of mine, any parson can say himself, does not exist as the result of sheer luck. P found thinking and astounding sacrifices of at least generations have placed it in my church. There it resi to fret and worry me as a pastor, or to help me solve so of these problems and help me with my work. I m work my program somewhere—why not through church school? Personally I intend using this scho knowing that true learning emerges from doing high de and that the Kingdom comes only when young and o girls and boys, women and men—*all*, put their shoulde to the wheel of religious progress. My school shall degenerate into an ecclesiastical liability, but shall lifted until it becomes an institution for sharing the j and sorrows of brotherhood which shall make it an ass and for bringing the distant Kingdom near at hand.

What's Happening in Religious Education

IEN the International Council of Religious Education took over the ht of the American Revised Version Bible in 1929, the American Standble Committee, composed of fifteen nished biblical scholars, was apl to consider a further revision of ition of the Bible. This Committee en at work on this responsible task t past two years.

e last meeting of the Committee held w York City on January 21-23, it was l that the proposed new revision not be ready for publication before nd the Committee is proceeding with te in mind. The new revision will be as the American Standard Bible, and reserve the excellent qualities and style of the King James Version and merican Revised Version, with such s as may be necessary in the light of discoveries.

his new revision of the Bible is pub- in 1941, it will be forty years after t publication of the American Revised n in 1901; sixty years after the first ation of the British Revision in 1881; 30 years after the publication of the ames Version in 1611. The members Committee, representing many dif- denominations, expect this new re- when completed to be accepted for use churches and by Bible readers and ts generally.

EW practical course in religious edu- ation is being offered the second er by the department of religious ion of New York University. The is designated as "Supervised Student ing in Weekday Church Schools," and e conducted on the principle that stu- learn to teach by teaching and that master educational principles in the to apply them under actual teaching ions.

study will be presented in coopera- ith the Greater New York Federation urches and the Brooklyn Federation urches and is open to all students e for admission to the School of Edu- . University credit toward the degrees helor of science, master of arts, or of philosophy is granted upon satis- completion of the work. The faculty is course includes Professor Samuel L. ton, Chairman of the Department of ous Education; W. Dyer Blair, Direc- f Weekday Church Schools of the r New York Federation of Churches; . H. Carpenter, Director of Religious ution of the Brooklyn Federation of hes.

dents in this course will teach under pervision of university instructors from two afternoons each week in weekday h schools conducted under the auspices e Greater New York Federation of hes and the Brooklyn Federation of hes.

RECENT SURVEY conducted by the National Education Association in- s that decreased financial support of hools comes at a time when they are rdened with extra responsibilities due very circumstances that have reduced l funds. Enrolments in educational tions, particularly high schools and es where operation costs are greatest, have increased rapidly as the number of unemployed persons has mounted. The crisis in education has affected rural and city communities somewhat differently. Terms are more frequently cut in rural schools, or the schools are closed altogether, due to meagerness of support. With thousands of farmers unable to pay their taxes, the appropriation for education has become pitifully small in many rural districts, and it is reported that some rural teachers are conducting their schools in return for room and board, a practice common in pioneer days, but long ago abandoned.

With the threatened breakdown of the school systems of several states, the National Education Association urges citizens to choose carefully the public enterprises which they support during the crisis with a view to averting the sacrifice of children. Educators are urged to employ the greatest economy in school management and to hold the gains which the schools have made in effectiveness of instruction and physical care of children.

PHI BETA KAPPA, the college honor society founded in 1776 at the College of William and Mary in Virginia and now having chapters in one hundred and twenty-six American colleges and a living membership of over 63,000, announces the appearance of a new quarterly, *The American Scholar*. This periodical is designed not only for members of Phi Beta Kappa but for all who have general intellectual interests. It has set for its goal the direction of intelligent thought; and the work of its own members in the Phi Beta Kappa society, outside contributions from non-members, and foreign writers will be represented in its pages. Its articles will be scholarly but not too technical for the general reader and will serve to interpret specialized fields to those not specializing in them. A group of ten eminent men and women form the editorial board of *The American Scholar*, and its editor will be William Allison Shimer who is secretary of the united chapters of Phi Beta Kappa.

DR. ARLO AYRES BROWN, President of Drew University, is one of thirteen members of a commission appointed by the Laymen's Foreign Missions Inquiry, now making an intensive and scientific study of foreign missions in India, China, and Japan. The objective of this inquiry is to determine what modifications, if any, need to be made in our missions to the peoples of the Orient. The commission sailed last September, and has just completed its researches in India. The group planned to spend January and February in China, and probably March and April in Japan.

Dr. Brown is well known among religious educators for his activity in the development of a graded system of instruction for the church school. For many years he directed the work of leadership training in the Methodist Episcopal Church. He is a member of the Executive Committee of the International Council of Religious Education.

MRS. MILDRED MOODY EAKIN, Director of Children's Work for the Board of Education of the Methodist Episcopal Church, is on leave of absence for the second semester and is teaching courses in religious education at Drew University.

AN Institute of Adult Education will be held in Spokane, Washington, April 6, 7, and 8, 1932, under the auspices of the Inland Empire Education Association, an organization which draws its membership from Idaho, Montana, Oregon, and Washington. The adult education movement in its several aspects, its agencies, methods, purposes, instruments, and trends will present the problems which will be considered by the Institute. The Institute has been called by Principal James A. Burke, of Spokane, Washington; Superintendent L. C. Robinson, of Sandpoint, Idaho; and the Chairman, Dean Rhoda M. White, of Spokane, Washington.

SEVERAL months ago the Y. M. C. A. of New York City inaugurated a new building known as Seamen's House which is located in the region of docks and piers and which will have all the features which go to make up a modern Association building. Two other organizations are cooperating with the Y. M. C. A. in this work: the American Seamen's Friend Society, and the Seamen's Christian Association. It is anticipated that this eight story building will not prove to be too large, for over 10,000 steamships enter New York harbor every year, and at any given week there are from 25,000 to 30,000 employed seamen in port. Among this number are hundreds of boys from twelve to twenty years of age for whom a special department has been created.

THE congregation listening to a clergyman preaching in the radio "Church of the Air" may be larger than the aggregate of all the congregations the clergyman may preach to in the whole course of his lifetime, according to a study just completed by the statistical department of the Columbia Broadcasting System. The attendance at the air church may range between 12,500,000 and 17,000,000 people, the statistical study would indicate. Preachers in the morning religious broadcasts, a period given over to the use of the Protestant denominations in accordance with the Columbia network's recently inaugurated policy of free time for all of the major religious denominations, speak to a listening audience through a network embracing twenty-nine cities in almost as many states of the Union. The afternoon period, over an even larger network, is set aside for proportional use by the clergy of the Roman Catholic Church, rabbis of the Jewish synagogues, and occasional use by representatives of the sects not readily classified.

REV. CAREY M. YOUNG, for several years superintendent of the young people's division for the Ohio Council of Religious Education, is now assistant editor of intermediate-senior publications for the Presbyterian Church, U. S. A. He succeeded Rev. Morris C. Robinson, now pastor of the Grace Presbyterian Church of Minneapolis, Minnesota. His successor in Ohio has not yet been appointed.

REV. ROY C. BURT, Secretary for Mission Study, Stewardship, and Community Service of the Department of Epworth League and Young People's Work of the Methodist Episcopal Church, has recently been chosen as the nominee of the Socialist party for the governship in Illinois.

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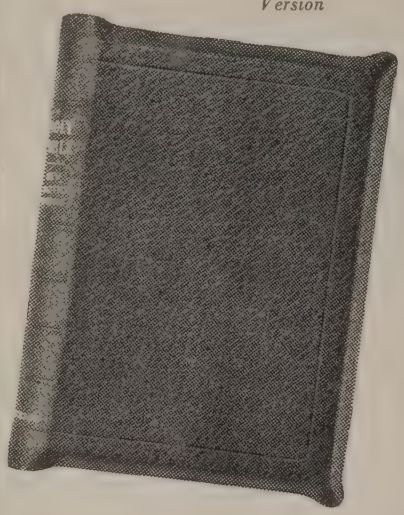

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"THE NEW ANALYTICAL BIBLE ought to be of very great value to Bible students who do not have libraries at their command. I hope that its publication will result in a largely increased study of the Bible."—*Harold McA. Robinson, Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia.*

"I have gone far enough into the examination of THE NEW ANALYTICAL BIBLE to express my pleasure in reading it. The work has been well done, and compresses into manageable form much material which otherwise could hardly be got at all by the man without a considerable Biblical library."—*Francis J. McConnell, Bishop Methodist Episcopal Church, New York City.*

"THE NEW ANALYTICAL BIBLE represents great time and labor spent upon the text of the Bible, and I am sure that many will be benefited by using it in their study."—*James Moffatt, Union Theological Seminary, New York City.*

"The NEW ANALYTICAL BIBLE is a time saver. Others have done for me what I would have to do over and over again every week. With this Bible I can now accomplish more."—*Reverend Ross H. Stover, Pastor, Messiah Lutheran Church, Philadelphia, Pa.*

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"I am delighted with the NEW ANALYTICAL BIBLE. It has so many splendid features that it is difficult to single out any one. I am sure that it will meet with well merited success."—*Reverend Stuart Nye Hutchison, D. D., Pastor, East Liberty Presbyterian Church, Pittsburgh, Pa.*

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NEW BOOKS

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

gram Making and Record Keep- By Ruth Perkins. New York, The ns Press, 1931. 201 p.

ders of this *Journal*—or most of them *program-makers;* therefore, they be interested in a book on their own craft.

ading of Miss Perkins' book will show deals of program-making set over t each other; one deals with life sec- nd and gets cluttered up with talks, "affairs," vague generalities; the other with life at first hand and so touches folks want to do, why they do it, and hey get out of it in actual life changes. a contrast that church program-mak- ed.

he first chapter the educational prin- that underlie the book are taken up. are definitely on the modern and pro- ve basis. By a wealth of quotations progressive educators the author's treat- is enriched and reinforced. Changes ucational philosophy, the use of "in- s," theories of program-making, the use rposes or objectives, the connection be- education and life—these and other are all discussed.

inning at chapter two the book prac- what it preaches by plunging into life The bulk of the material from that on is taken up with reports of program prises actually carried out, with a dis- on of principles involved and of life- s that emerged. The reader follows gh in a women's conference, a com- y enterprise in adult education, inter- and other contacts in a girls' camp, 'annual meeting" (don't we all have ?) of an important organization, a staff ng, a girls' conference, and so on.

chapter on means and tools of program- ng shows some aids that help programs pand life. Program materials, educa- l agencies, objectives, the use of expe- e, and how to organize a program are ssed and illustrated by actual reports. e reports are clear and detailed but ot cumbered with obvious minor mat- Thus their reading is worth the time. her chapter deals with programs for al groups, such as industrial groups, nts, etc.

chapter on record-keeping moves this prise over from the external second- fact as to how many were present and ize of the offering to such internal and hand matters as what happened in acter.

though the book deals with situations e Y. W. C. A. and with girls and wom- ts principles and ways of doing things y also to the church and to boys and for the laws that govern changes in observe no superficial boundaries.

—P. R. H.

hirteen Party Plans for Adults. Martin I. Webber. Nashville, Cokesbury s, 1931. 165 p. Price $1.25.

oung people are not going to have all of good times—at least that is the convic- of one denominational director of adult who gives us this interesting and prac- manual of good times for adult church ps. The purposes of a social and re- tional program for adults are stated as ws:

A social program should develop in lives of men and women a genuinely stian friendship, helping to make it possible for men and women to live and work together.

2. It should create and foster a higher appreciation of personality.

3. It should make possible a better understanding of one's fellow men.

4. It should help to provide for the recreational needs of adults.

5. It should help to make life more interesting and happy.

6. Any social program should impart at least some information in its play activities.

7. It should aim to foster loyalty to the church and her program.

8. Any social and recreational program should be built with a purpose to aid in the development of the spiritual lives of men and women.

Chapters on organizing for and promoting adult social and recreational activities are followed by thirteen complete plans. Each is described as to purpose, time, place, preparations, publicity, refreshments, and various activities. The descriptions of the plans are interesting and make one eager for the occasion to try them out. —H. C. M.

Christian Worship For American Youth. By Laura Armstrong Athearn. New York, The Century Co., 1931. 361 p. Price $2.50.

A treatise on worship for the leader of young people and for older young people themselves. It is valuable as a textbook in the study of worship and as a source book in preparing worship programs.

The first part deals with the theory and underlying principles of worship. The second part analyzes the various elements of worship, such as the call to worship, Scripture, prayer, music, and art, and the contribution each of these makes to the worship program. Many examples of materials and references to other materials are included.

In the last section sample services of worship are given, including worship services for most of the special days of the year as well as others. These programs are well planned and may be used as given, may be adapted for use in a given situation, or may be used as guidance and as a source of materials in preparing original worship services. —E. W. E.

The Life of Christ. By Isaac Bronson Burgess. Chicago, The University of Chicago Press, 1930. 280 p. Price $2.00.

Here is a revised edition of *The Life of Christ* by this author. It is designed primarily for high school students. Three features of the book are: (1) It is so prepared as to demand a close study of the Bible text; (2) Use is made of the strictly historical gospels; and (3) A number of life situations are suggested for discussion in light of the principles of Jesus.—R. A. B.

The New Analytical Bible, with Extensive Supplementary Materials. Prepared by James R. Kaye. Chicago, Buxton-Westerman Company, Exclusive Distributors.

The basic text of this Bible is the King James Version, but in more than five thousand instances the more accurate renderings of the American Revised Version are given in brackets in the text. The helps are very complete and will prove of particular value to Bible students who do not have easy access to a reference library. In fact, it is a concise Bible reference library in itself, containing an introduction to, and an outline of, each of the several books; a very complete set of maps; an excellent concordance; extensive topical studies; and a reliable index. It represents a vast amount of work and should contribute most helpfully to Bible study. —H. S. M.

Problems in School Supervision. By George C. Kyte. Boston, Houghton Mifflin Company, 1931. 213 p. Price $1.60.

Prof. Kyte has made a creative contribution to the field of supervision in public education, particularly in the elementary field. In this small book, he presents a series of situations which are typical of those confronting supervisory officers in their work. For each problem, the author states the issue, defines the nature of the problem, gives suggestions for solution, and provides a wealth of resource materials.

Such problems as these are included in the list:

1. Organization for supervision in a small school system.
2. Clarifying supervisory duties and responsibilities.
3. Supervisory duties of elementary school principals.
4. Responsibilities and duties of a special supervisor.
5. Supervisory observation of teaching.
6. The problem of supervision and the weak teacher.

There are thirty-three of these problems in all, covering quite well the whole range of problems which a supervisor faces.

While this book was written for public school folk, it can be studied by supervisors in the field of religious education with genuine profit. —R. A. B.

Twenty-One. By Erdman Harris. New York, Ray Long & Richard R. Smith, Inc., 1931. 207 p. Price $1.50.

Every worker with youth will find this book interesting and helpful. It seems to be very sane in its point of view, and is written in a simple, direct style, and in the language of everyday.

The content of this book is organized around such topics as, accepting the responsibilities which come to one at the age of twenty-one or thereabouts; choosing and holding a job; using leisure time satisfactorily; developing personality; getting along with others; planning for happy home life; spending money wisely. —L. C. K.

My Tomorrow's Self. By Samuel McPheeters Glasgow. New York, Richard R. Smith, Inc., 1931. 152 p. Price $1.50.

This is an evangelistic message to modern young people. It is not only a book that young people will enjoy reading, but it is a valuable resource for teachers and leaders of young people. It is well written and contains a number of fine illustrations.

—R. A. B.

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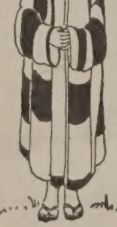

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Intimate Interests of Youth. By G. Ray Jordan. Nashville, Tenn., Cokesbury Press, 1931. 164 p. Price $1.50.

There is a series of twelve talks to young people in this book. The substance of these messages has been given by the author in high schools and colleges. All the topics discussed are timely to young people, and the treatment of each is quite commendable. It will be of resource value to leaders of youth as well as young people themselves.

It is to be regretted that the price of this book is not less as this makes it prohibitive to many young people. —R. A. B.

Portrait of a Carpenter. By Winifred Kirkland. New York, Charles Scribner's Sons, 1931. 249 p. Price $2.00.

The author's point of view is that the personality of Jesus has been obscured and robbed of its vividness and human strength by the concern of his followers completely to deify him. The striking and colorful figure of a man which moves across the pages of the Gospels has paled into a mere doctrine. Miss Kirkland reconstructs the personality with which Galilean peasants came into contact before any of them dreamed that Jesus was in any peculiar sense divine. Accepting the New Testament implication that Jesus developed according to the laws of human growth, she conjectures what he must have been as a boy and young man to have become the personality presented in the Gospels. The social and political situation in which he grew up is also vividly portrayed. The result is a new and arresting appreciation of the Jesus of history.

The style is vivid and rich in word pictures. While in no sense a "Life of Chr this is a fresh and stimulating portraya the man who became the Christ. Especi strong is the chapter on "A Young M God" in which Jesus is shown to have st at the extreme opposite of the current manist view point. —H. C. M

Leadership Through Christian E deavor. By Bert H. Davis. Boston, In national Society of Christian Endea 1931. 180 p. Price $1.00.

This is a recent manual on Christian deavor methods and organization. It g many evidences of the influence of prog sive trends in religious education and cle represents a disposition for adaptation the Christian Endeavor movement to rec developments in young people's work. responsibility of Christian Endeavor for operative relationships with other yo agencies such as the Sunday school class department is recognized, although the plications of a unified educational prog in the local church are not faced. The s gestions regarding organization, commit work, program building, and union act ties are concrete and fruitful.—H. C. M

Religion in Higher Education. Ed by Milton C. Towner. Chicago, The U versity of Chicago Press, 1931. 327 p. P $3.00.

This is a report of the triennial Con ence of Church Workers at State Universi meeting in Chicago January, 1931. It c tains the principal papers read at the C ference, with some additional contributi in the same field. "Reality and the G Life," "The Implications for Religion Current Trends in Scientific and So Thought," "The Contributions of the Ma Religious Groups (Catholic, Jewish, Pro tant) to College and University Life," Variety of Approaches (preacher, teach pastor, director, Y. M. C. A., Y. W. C. etc.) to a Common Objective," "Coopera Religious Work in Universities," and " Training of the Religious Worker," con tute the several parts and indicate the sc of the treatment.

Such names as Rufus M. Jones, Cha A. Ellwood, Edmund S. Conklin, George Coe, W. C. Bower, and Shailer Math among the authors indicate the high qua of these papers. The problems are fa and analyzed in a thorough-going way, v ing viewpoints are compared and critici and many practical suggestions given tow a more efficient organization of the religi forces available at universities. Among most valuable contributions are those deal with the integral place of religion in complete curriculum. —H. C. M

The Story of the Devil. By Art Graf. Translated from the Italian by ward Noble Stone. New York, The Macm lan Company, 1931. 296 p. Price $3.00.

A great Italian scholar and poet has h gathered the host of beliefs and super tions regarding the Devil and demonol during the whole period of Christian hist The book is fascinating reading and cl with a reassuring chapter on "The End the Devil" in which the author presents dence that his Satanic majesty is at dead. —H. C. M

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Books Received

l in the Slums. By Hugh Redwood. York, Fleming H. Revell Company, 167 p. Price $1.25.

Unlocked Door. By James Black. ork, Harper & Brothers, 1931. 232 p. $2.00.

Greatest Saint of France. An il- ed biography of St. Martin of Tours. uis Foley. Milwaukee, Wis., More- Publishing Co., 1931. 321 p. Price

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Divine Companionship. A Book ayers. By J. S. Hoyland. New York, rd R. Smith, Inc., 1930. 88 p. Price

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e Fourth Gospel and the Life of y. By Mary Ely Lyman. New York, Macmillan Company, 1931. 156 p. Price

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ack Thorn. By Katharine Adams. New , The Macmillan Company, 1931. Price story of an Irish girl of the nobility in me of Queen Elizabeth.

airie Dogs' Pranks. By Anna Geor- Paddock. St. Louis, Bethany Press, n stories about a group of boys calling selves "The Prairie Dogs," who engaged l sorts of interesting and harmless ad- ures. The readers will recognize them- s in many of the incidents of the sto- and they are typical of the lives of —and girls too, for that matter—in our ry.

Lucky Shot. By Louise Platt Hauck. Boston, Lothrop, Lee & Shepard, 1931. Price $1.50.
A story of the frontier in the days of Kit Carson.

The Son of Old Ironside. By J. S. B. Barrows. Boston, Lothrop, Lee & Shepard, 1931. Price $2.00.
A story of the Navy in the time of Commodore Perry.

Romance of Old Glory. By Ethel Clere Chamberlin. New York, George Sully Company, 1931. Price $2.50.
A history of the evolution of the American flag, told in story form.

Peter. By Clarence Hawkes. Boston, Lothrop, Lee & Shepard, 1931. Price $1.50.
A story of a fox terrier.

Vanya of the Streets. By Ruth Epperson Kennell. New York, Harper & Brothers, 1931. Price $2.00.
A tragic and vivid picture of the life of a child of the "Wolf Packs" of Russia.

Rusty's Travels. By Mason H. Arnold. Boston, Lothrop, Lee & Shepard, 1931. Price $1.50.
A story of a black spaniel.

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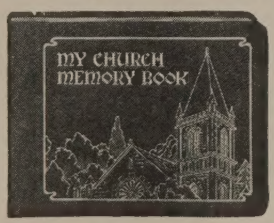

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Boys Plan Their Own Conference

(Continued from page 32)

The second play produced on Saturday morning wa called "The Football Star Cheats" and had to do with the decision of a committee of high school boys on the athletic eligibility of a fellow who had been caught cheating in an examination.

The third play was produced on Saturday night. It was called "Labyrinths" and had to do with the desperate straits into which industrial workers get after having been fired from a job.

The conference met from Friday afternoon until Sunday noon in the great Chamber of Commerce building in Rochester. There were discussion groups and interest groups and a frolic on Saturday night. Bruce Curry, of Union Seminary, gave three analyses of how one would go about it, on the basis of the records of the life of Jesus in the Gospels, to find out what was Christian. He based his studies in each case on the play or the case-material which had been presented immediately preceding his presentation. His work was very effective.

There is no space to enlarge upon the conference as a whole, on its good points or its failures. The important thing to be noted in what has been here recorded is the way in which the boys, through their committee representatives, were in on the planning of the conference from beginning to end. They decided the theme, the case material came from actual situations which boys faced, boys led the worship services, boys decided on the leadership, and boys decided on the material to be included in the worship services, boys decided on the presentation of the plays, boys worked them up and they were presented by delegates. The boys felt the conference was *their* conference in as real a way as could be imagined.

When You're Out With a Crowd

(Continued from page 30)

for his death."

"If you let this man go you are not Caesar's friend," shouted the crowd. "Release Barabbas."

Barabbas was a robber and an outlaw. Simeon had heard much talk of him. Surely they did not mean they wanted Jesus crucified and this man released.

The crowd was wild with excitement. Two men near Simeon were talking loudly.

"He deserves to die," said one.

"Yes," said the other. "He keeps company with publicans and sinners, and then he dares to call himself the Son of God."

But Pilate was speaking again and the crowd grew quiet to listen.

"What then shall I do with Jesus?" asked Pilate.

"Crucify him, crucify him," cried the people louder than before, and this time Simeon cried with them. If the priests and Pharisees, the scribes and the multitude said this man was wicked he must be, so Simeon would stand with them. Somehow he had liked this man's face, the way he had spoken and the things he had heard about him, but then the crowd must be right.

The soldiers were leading the man off, the crowd was pushing its way into the street that they might follow to the hill outside the city and watch the crucifixion. Simeon began to push himself free from the crowd. He had seen men crucified. It was not a pleasant sight. He would go home.

As he moved through the crowd he began to notice the faces of the people. Many of them he recognized as those who had been in the crowd which welcomed Jesus into the city only a few days ago. Then they had cried, "Hosanna, blessed is he that cometh in the name of the Lord." Now he had just heard them cry a the same man, "Crucify him, crucify him."

Simeon had pushed himself free now and was hurrying toward his home, but suddenly he stood still.

"Why, that's what I did," he whispered to himself. "When crowd cried 'Hosanna,' I too cried with them, 'Hosanna.' W the same crowd cried 'Crucify him,' I cried 'Crucify him,' too upheld the crowd. I said the crowd must be right."

For some minutes Simeon stood still while the crowd surged its way and he was left alone. Then he too moved off, but toward the crowd, and not toward his home, but up to where dome of the temple glistened in the sun. Somehow he wante be alone in the quiet of God's house to think. As he ran he saying to himself:

"I cried 'Hosanna' with the crowd, and I cried, 'Crucify h with the crowd, and they couldn't have been right both times."

When the story was ended the superintendent told boys and girls that long ago when God, through Mo gave the ten commandments to the children of Israel, gave them also many other rules. She suggested that t find one of them in the first part of Exodus 23: 2. T found and learned together, "Thou shalt not follow a m titude to do evil."

The prayer that followed was for courage to do r no matter what others did, and the response again was last verse of "In Days Of Old In Palestine."

Fourth Sunday

On the fourth Sunday, the hymn used was "Who Is The Lord's Side?" and the discussion was on the con answer, "Use your own judgment."

The story that day was "How The Tide Turned," fr *Tom Brown's School Days.*

When the verses learned the previous Sundays had b recalled and repeated together the superintendent s "Once a poet wrote this thought in beautiful words for

Once to every man and nation, comes a moment to decide,
In the strife of Truth with Falsehood, for the good or evil
Then it is the brave man chooses, while the coward stands a
Doubting in his abject spirit, till his Lord is crucified.

LOWELL.

This simple prayer followed:

Lord, help us to have strength enough to stand for what is r no matter what other people do. Help us to be the kind boys and girls whom Jesus would choose for friends.

and the response was the same one used on preceding S days, the last verse of "In Days Of Old In Palestine."

What Easter Means to Me

(Continued from page 12)

glory; where sorrow and sighing shall pass away all tears be wiped away; where loves will not be brok where high delights will be unending; where one s hold converse with the good and great of all ages; wh we shall see God face to face and not, as here, thro a glass darkly. It is the fashion of some to scoff at Bernard's hymns of heaven, yet the poet's vision of str of gold, of walls studded with jewels, and of unceas music are expressions, in the highest earthly symbols value and beauty that we know, of the immortality which Easter is the pledge and promise. I am not s I want mere immortality; I am sure I want the resur tion life.